¶ A Newyeares Gifte, dedicated to the Popes Holineſſe, and all Catholikes addicted to the Sea of Rome: preferred the firſt day of Ianuarie, in the yeare of our Lorde God, after the courſe and computation of the Romaniſtes, one thouſand, fiue hundreth, ſeauentie and nine, by B.G. Citizen of London:

In recompence of diuers ſingular and ineſtimable Reliques, of late ſent by the ſaid Popes Holineſſe into England, the true figures and repreſentations whereof, are hereafter in their places dilated.

IACOB. 4.

Vnus enim eſt Legiſlator & Iudex qui poteſt perdere & liberare.

Iura dat vnus, oues cuius clementia ſparſas
Colligit, & miſerum diſcipat ira gregem.

AT LONDON,
Printed by Henry Bynneman.
Anno Domini. 1579.

918.

Ad Archipapistam

If in the sight of Saintes and men, Ingratitude be nought,
If friendly acts, with friendly mē, in frendly wise be wrought:
If interchanged Gratitude, be natures sole desire,
If good for good in man and beast, dame Duetie do require:
If enterlaced Loue be it, that ioyes the haughtie minde,
If Wountie be the only badge, to vertuous wightes assignde:
If mutural trade in traffique aye, be stil maintayned so:
Ingratitude to Vertue then, must needes be greatest foe.
Who then can take a benefite, and not requite the same?
What vertue great did euer die without reward of fame?
Why should we then forget our selues, to him that is so kinde?
Awake for shame, and at the least retourne a thankfull minde.
Is it not much, that he shoulde thinke to raise thee from thy fall,
And haue a care to see thee safe, which is the Lord of al?
Oh humble then, thy haughtie harte, out of thy crooked scope,
Returne againe, and yeelde thy selfe vnto the holy Pope:
whose fatherhood hath great regard, to win, that else were lost,
Who spareth neyther day nor night, nor any worldly cost,
To sende a heape of heauenly things from ropall Rome to thee.
Do turne the booke, pervse them wel, and marke thē what they be,
And buy them whiles they may be had, and way not of the charge,
Their grace is gret, their power is strong, their warrāt very large.
For, heith of minde and bodie both, they bring, and feare thy foe:
Ech thunder, lightning, rage, and storme, they quickly ouerthrow.
And what annoyaunce is in man, they take it quite away.
And this is true, if al be true the Pope himself doth say.
Be thankeful then vnto the Pope, cast of thy care of welth,
And gladly giue thy glistering gold, to buy this happie heith.
For so before thy corps be colde, thy soule shal scale the skye,
And thou thy selfe shalt be a Saint, or else the Pope doth lie.
Then neyther wey the Queene, nor lawes, but cleaue vnto ỹ Pope,
And thou shalt be his sacred sonne, adopted by the r ope.
As Storie was, and many moe (I trust) shal be agen,
Which God vouchsafe the obstinate, for Christ his sake, AMEN.

The Contentes of the Booke.

A Preface to the Reader, whiche ſheweth the reaſon of the writing of this Booke.

The Argument of a Booke or Letter ſent to Cardinall *Poole.*

A Preface to this Booke, made by the Authoure thereof.

The Booke or Letter which was ſent to Cardinall *Poole.*

The manner and meanes of the *Popes* beginning.

The proofe thereof.

Another touching the charitie of the *Pope.*

The liues of two *Popes*, *viz.* *Alexander* the ſecond, and *Gregorie* the ſeauenth.

Exceptions againſt them.

A compariſon betwixt Chriſt, and the *Pope.*

The *Popes* Wares or Merchandiſe.

Leo, a child of noble houſe, and well brought vp, grew wicked by being *Pope.*

Pope Vrbans preſent to the Emperour of *Gretia.*

Lenuoy of the Authour vpon the ſayd foure *Popes.*

The poyſoning of King *Iohn.*

The holy Mayde of *Kent.*

The expoſition of hir miracles.

Howe greate enimies the *Pope* and his Legates haue bin to Chriſtian Realmes, and how he hath bin expelled.

Diuers letters Inuectiue againſt the *Pope.*

To

A PREFACE.

THis little Boke ensuing, was addressed to Cardinall Poole in *Anno*.1537. whiche when I had redde, and well perused (knowing the impression almost spente) I déemed it worthy a newe imprinting, because it was written by two auntient Fathers, and learned Diuines, who vouched their authorities from the sacred word of God. Alas, that Arrogãcie, which is mother of al mischiefes, & direction to most heresies and treasons, the denial I meane of the supremacie of the Quéene, far surpasseth all other Heresies and Treasons, and without repentance, bringeth destruction of body & soule. Howbeit (the more to be lamented) it is ouer rife in England, for it is not only ỹ opinion of diuers old men, but of many yong mẽ, which are destitute of learning, voyde of grace, & ignorant of knowledge, and yet hold opinion, that the Pope is, and ought to be the supreme head. What blinde sorte of euill disposed Papistes be they? nay rather, what Romishe Rebels are they? which (contrarie to the word of God) had rather haue a forraigne Pope their head, than oure most dread and soueraigne Lady, the Quéenes most excellente Maiestie, whose Subiectes naturallie we are, vnder whose obeysance we are borne, vnder whose protection we liue, and vnder whose mightie power (next God) we rest defended from all forraigne Enimies, in suche sorte, as by the lawes of God, by the lawes of Nature, and by the lawes of the Realme, we are bounde to obey hir, and none other. These things considered, I can not but maruell how those Papistes dare so presumptuouslie extoll that enimie of Christe, the Pope, as to call hym Gods Vicar on earth. What Pope hath coniured them? or what Deuill hath bewitched them, that they are so mightilie affected to the Pope? and so slenderlie regard their naturall liege Lady the

Quéenes Maiestie: Sure I am, that by denying the Supremacie, they haue brought themselues into *Premunire*, and from thence grow into farther mischiefes, from whēce their holy Father the Pope, with all his Colledge of Cardinals, can not deliuer them. And what else commeth of this Papisticall Religion, but murmuring, contention, strife, sedition, rumors, lewde practises, and priuie conspiracies, to put discord amongst them that liue in peace, and lastly open Rebellion, if they were able to bring it to passe? For want of which habilitie, they nowe vse Prophecies, Coniuration, Nicromancie, Piromancie, and Calculation, whereto they attribute great credite. They séeke out Witches and Sorcerers whersoeuer they may be found throughout Christendome. Their determinations and clusiōs they hold in great price, and with their diuelish crafts, they séeke to delude thée, and all the Subiectes of the Quéenes most excellente Maiestie. Wherefore, I wishe all menne to beware, howe they kéepe company wyth Papistes: for euen as the Lepres infect others with their foule disease: so doe the Papists infect many, with their pestiferous euill councell, and worse example. They resemble likewise the venemous Toade: for as the foule Toade can not abyde the swéete tast of the fruitefull Vine, so can not they abide the true tast of the doctrine of our sauioure Christe, the flourishing Vyne of eternall life, but wrest the sacred Scriptures, to serue their turnes, preferring the Pope aboue Emperour and Kings, falsehode before truth, darkenesse before light, ignorannce before knowlege, a Masse no Communion, a Dirge no Sermon, a Concubine no Wife, Bulles and baggages, before the sincere word of God. And our English fugitiue, runnagate Papistes, whiche are beyonde the Seas, sende into this Realme of Englande, Bulles, Pardons, Beades, Latin Primers, Papisticall Bwks, Superaltares, Pictures of Saincres, hallowed Graynes, Crosses, Agnus Dei, wyth Saint Iohns Gospell in them, and thrée or four droppes of Balme,

The figures of these are sette out at large in this Booke, as in perusing thou shalte finde.

Balme, Font water, and of a hallowed Candle, done by the Pope, dothe make all these holy Reliques: so as (I thinke) if the paring of the Popes nayles were sente into England, it would be thought no small iewell amongst the Papists. But let this passe, and see nowe what oure home Papistes sende them againe. I wepe to write: they cause, that many Gentlemen, and some of greate Worship, doe send their sons to Doway, to the Universitie of Louaine, to Rheynes, to Paris, yea, and some to Rome, to nuzel them in Idolatrie, and rote them in Papistrie. And great are the summes of mony, whiche yearely goe hence for the finding and maintayning of those yong Gentlemē: and farre greater is the charge whiche relieueth the Papistes that are there, for the number is greate, and they are very liberally and boūtifully rewarded out of England by the Papists here: For many Papists sell their lands, and employ their great summes of money in banke, contrary to the expresse word of God, as the Iewes did in the time of King Willia the conqueror, & employ the soule increase or vsurie therof, to the relieke of other Papists beyond sea. Moreouer, their Buls, pardons, and such other nedlesse, or rather damnable baggage, trash, & trumperies, are ouer dearly bought, althoughe indede they be nothing worth, nay worse than naught. For in the raigne of Quene Mary, I my selfe did know a Gentlewoman, that gaue .xx. pound for a Bull that she might not come to Church, yet was shee as Catholike as the beste of that sorte: but the matter was, for that the priest of the parish and she were fallen out. Truly that Bull was a fit Bake for a Cowe, or hir charitie, and aswel worth .xx. pound, as an Owle is worth an ounce of fine gold: and euen of that value be the rest of his Bulles, pardons, and sanctimonies, and graunted vppon as greate considerations. For it is bruted by the Papistes, that the traiterous varlet Felto is canonized for a Saint at Rome, & so was Thomas Becket, a Prelate, as traiterous, as Felton the Papist was: but Felton obtained the Popes great grace

The Iewes entred in the time of King William the Conquerour in Anno. 1067. and were expelled in the raigne of K. Edward the firste. 1291.

grace, for the setting vp of a Bull, which then was newly brought into England, and for his reward, was faire hanged, drawen, and quartered (and had no more harme:) yet that Bull begat many Calues, both Bull Calues, and Cow Calues, whiche it is high time to wayne, for they make suche a bleating, that no man can take rest, or lyue quietly by them, vnlesse peraduenture they receyue the Bulles reward. And if it be true that Felton is Saincted, then is it for his Treason sake. And what Traytor then would not loue such a Pope as can make Saincts of Diuelish Traytors: or who can but feare suche a Pope, as can make Diuels of Saincts? for with his holy pardons (if he lie not) he maketh Saincts, and with his terrible curses (if he say true) he maketh Diuels, so as Saincts and Diuels are at his pleasure. And the Pope can do more than this too, for he can send Soules to Heauen, and take Soules out of Purgatorie, for that (as he sayeth) is the bayting place by the way to Heauen, or to hell. And what is that the Pope can (not) do: forsoth nothing at all: for as great is his authoritie and power in making of Saincts, as a Coblers skill and arte is, to make Mappes of the whole World: And I beléeue there are as manye Saincts in Heauen made by the Popes, as there are blacke Swannes swimming in the Thames. But for all the Popes magnificence, and superabundant authoritie, I had rather be a Collyer at Croyden, than a Pope at Rome, for in my iudgement, it is better to haue a blacke body like a Collier, than a blacke Soule like a Pope, for vnlesse the Pope washe himselfe cleane in the bloud of Christ, with the droppes and teares of repentance, onely trusting in the merites of Christes Passion (which he can not allow sufficient to saluation) hée shall neuer see the ioyes of Heauen, but in post hast he must néedes goe to his second Sea and patrimonie in Hel, to the blacke fiend Lucyfer his fellow companion for Pride, and whose faithfull Vicar he approueth himselfe héere: for as all

all men know, in Hell there is no redemption. Now I conclude & demaund, what foolish senseless Papistes are, they that beléeue the Pope can help them, where he can not help himselfe? for we beléeue in God, who sayeth, *Subditi estote omni humanæ ordinationi propter Dominum, siue Regi tanquam præcellenti. &c.* Be subiect to all humane ordinance for the Lords sake, whether it be to the King, or to the most excellent. &c. making the King to be most excellent vnder God, by which words of Saint Peter, it is manyfest that Peter did not chalenge to himselfe any primacie: why then should we yéelde it to the Pope, that only chalēgeth (and yet wrōgfullie) to be the successor of Peter? No no, it is the right, and nert God, belongeth to our most dread soueraigne Lady the Quéenes Maiestie (whome God long preserue) and to none other, through all, or any hir Highnesse Realmes or Dominions. And againe, by special prouision or *Premunire Anno.16.* Rich.2.ca.5. it is set downe, that such as purchace or pursue in the Court of Rome Bulles, Instrumentes, or suche like, shall be out of the Quéenes protection: yet, notwithstanding that both the Lawes of God and Man are against it, Papistes will be Papistes, spéede as they spéede may. Whereto I pray thée (gentle Reader) haue a speciall regard, and amongst the rest, marke our double faced Papistes, whiche Ianus like, in Court, and else-where, doe make their boast to be the Quéenes Maiesties faithfull subiects, comparable with the best Protestantes: but when it commes to the tryall and touchstone, to know what they thinke of the Supremacie, then they cleane to the Pope, hauing no feare of God, no loue to the Quéene, nor no dread of iustice: for in denying the Supremacie, they take from the Quéenes Highnesse hir Maiestie, regall authoritie, and the due obeysance which she ought to haue of hyr Subiectes, and most trayterouslie they renounce theyr faith, loyaltie, seruice, and obedience, whiche they owe to hir excellencie, so as they make thēselues quicke sacrifices

Pet. Epist. 1. Cap. 2.

to the Deuill, and manyfeſt Traytoures to ỳ Quéene. For to ſaye the truth, Papiſtes were the cauſe of the laſt Rebellion in the North, whyche was the ouerthrowe of the auntiente houſe of Weſtmerlande, and the deathe of the Earle of Northumberlande, and manye other, as Norton, Markamvielde, and others, whyche haue ſteyned themſelues with Treaſon, and vndone their houſes for euer. There were alſo at that time many Bayliffes and Conſtables, to the number of thrée hundred or vpwarde hanged, whiche well deſerued it, in that they commaunded menne in the Quéenes name, to goe to that Campe, the Camp where the Rebels lay. But Northerne men may ſay, that euill is that camping where the Gallowes winnes the Goale. Theſe thyngs will not be forgotten in the North partes theſe hundreth yeares. And therefore take héede Papiſtes, and thinke that Northerne men will not Rebell, for they haue payde for their learning. You maye not vaunt as you were wont to doe, ſaying, you were ſure that all the North would take your partes, for if you make your reckning ſo, you recken without your hoſte, for neyther Lordes nor Lurdeynes can rayſe them, withoute commaundemente from the Prince. Therefore (gwd Subiectes) vouchſafe to reade this little Booke, whereby you may learne to obey the Quéenes Highneſſe truely, and to deteſt the Popes fayned holyneſſe vtterly.

Thys little Booke or Letter, was written in *Anno* 1537. and in the thirtith yeare of the Raigne of our late Soueraigne Lorde of famous memorie, Kyng HENRYE the eyght, at what time Reginalde Poole was made Cardinall, for Coſma and Damian, by Paule the third, Biſhop of Rome: ſo as the Papiſtes can not miſlike it for the noueltie, for it carieth ſome antiquitie, and was written aboue fortie yeares ſithence. Thus for my part, I fare like hym whiche hathe founde a Purſe or Capcace of another mans, and then like a playne true dealing man, maketh

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enquirie who is the owner of it. Euen so doe I cause thys little Booke to bée newe Printed, that the right owners may be knowen. And sithence they be dead long agoe, that the Quéenes good Subiectes maye haue it amongst them, as the authoures meante it in their lyfe time. And thus I ende, praying God to endue hir Maiestie with perfecte health and all felicitie, long and triumphantly to raigne and rule ouer vs, and to turne the heartes of Papistes, and to make them all good Subiects, to the glorie of God, and strength of the Realme. Amen.

(˙.˙) {ω. ω.}

¶¶.ñ. The

The Argument of the foresayde Booke or Letter commended vnto thee.

TH'aspiring mind, causd *Reynold Poole* to swarue,
And to become a Traytor to the King,
Troth tryes it out, and law and iustice bring
Vnto his mates such death as they deserue:
He quakes for feare, and through the Seas doth carue
To *Rome*, and there is by the holy *Pope*
Made Cardnall, and obteynes a larger scope.
With might and mayne *Poole* then the *Pope* doth serue,
And sayth the King may not be supreme head:
Two learned men which do lament his fall,
Send him this Booke, that follie to forbid.
Yet he (God wot) regards it not at all,
But like an Asse, doth for a Scarlet hatte,
Forsake his God, his King, and Countrey flatte.

(*B.G.*)

B. G. *To the Reader.*

THou ſæſt (right gentle Reader) in the fourténe ſhort lines laſt before written, the argumente of the Boke or Letter whiche was written to Cardinall Poole, which my right Worſhipfull and approued good friend, when he had peruſed, and ioyed to ſée and reade, deſired greately to perticipate his benefite vnto thée, chiefly bycauſe the wéede whiche at that time choked the minds of the ſubiects of the triumphant King of immortal memorie, Henry the eyght, our late Soueraigne Lorde, touching the Supremacie, now eftſoones breaketh forth, to the intollerable annoy of the déere and louing ſubiects of our moſt dread, naturall, and ſoueraigne Lady Elizabeth, by the grace of God, Quéene of Englande, France, and Irelande, defendor of the faith, and in earthe of the Church of England and Ireland next and immediately vnder Chriſt, the ſole, and alonely ſupreme head, the daughter and vndoubted heire of hir ſaide late father, King Henry the eyght. But what haue I ſaid? Supreme head in earth, of the Church of England and Ireland next vnder Chriſt? Yea forſoth, what make you then of the Popes holyneſſe may be your demaund: I aunſwere, that I make of the Biſhop of Rome (ſo farre forthe as he be a Chriſtian, and the ſeruaunt of God) the like and as large accompt for his circuit (though not with ſo great dutie, bycauſe I am an Engliſhman, and not of his Dioces) as I make of any Biſhop in Englande within his iuriſdictiō, vnder oure ſayde Soueraigne Lady, ſo long as the ſame Biſhop of Rome kæpeth him within his compaſſe, and acknowledgeth himſelfe ſubiect to the King of that Territorie: but ſo farre forth, as he ſtandeth harlot like vpon the type of hys worldly pompe, I take him to be that Antechriſt, whiche Paule calleth the man of Sinne, and child of perditiō. You may further aſke me, howe if the Pope himſelfe be King there? I anſwere, that how if, with how if not: for if Chriſt, whoſe Vicar on

earth the Pope claymeth to be sayth, Iohn.18. My Kingdome is not of this world: the Pope (if he be not Antechrist) can not haue kingdome in this world. Me thinkes I see the Papist smile in his sleeue (for in deede he is a smooth faced fellowe) at this my simple conuersion, saying, that I haue framed a goodly argument, that is, bycause the Kingdome of Christ is not of the world, therefore the Popes holynesse may not be a King in Christendome, as if it should be said, bycause ỹ Kingdome of HENRYE the eyght reached not ouer Europe, therfore ELIZABETH his right heire, may not be Queene of England and Ireland. Let me smile wyth him againe (I pray you) for I will yeelde him that Kingdome in Christendome, which Christ did weare the earthlie Crowne of: let him likewise yeelde to euery King royaltie in his owne Kingdome. That I will yeelde it, the Papist laugheth agayne, and so must I to, for in deede, for me to yeeld to the Pope a terrestiall Crowne in earth, and for the Pope to yeeld vnto me a celestiall Crowne in Heauen, haue both like warrant, and like follie, and may be equally laughed at, if damnable things include iest: for I, without treason to my Prince, can not thinke the one, nor he, without Treason to Christ, grant the other: for Christ hathe reserued the Spirituall Supremacie of his vniuersall Churche vnto himselfe, and the terrestiall gouernement of his people to earthly Princes, vnder whome they are gouerned, and tryed as golde in the furnace: and happie is that lande and people, whyche haue a godly Prince on earthe, to beare the sway, and haue Supremacie heerenerte vnder God: and amongst the happyest, we Englishmen most happie, in our gracious Queene ELIZABETH, whose lyfe and Supreme gouernemente, I beseeche the almighty Lorde long to continue ouer vs. And the same God, for hys Christes sake, hathe bestowed that supremacie on oure Queene within hyr owne Realmes, whiche the Pope falsely chalengeth, through all Christian Regi-

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ons. For there is no power but of God, and therevppon Sainte Peter sayeth in hys firste Epistle to the Romanes, the seconde Chapter, as in the former Preface is alleadged, Be yee subiect to all humane ordinance for the Lords sake, whether it be vnto the King, as to the most excellente.&c. Nowe if the Kyng bée most excellente, who maye bée hys supreme? If Peter (whose successoure the Pope claymeth to bée) dothe putte it from hymselfe to the Kyng, howe then can the Pope wythout shame, challenge it? sithence in the spirite of truth, Peter (foreséeyng the Pryde of the Pope) séemed, before any Pope was, to forewarne of the incomprehensible Pryde of the same Pope.

Thou mayest aske of me, by what authoritie the Kings of the earthe holde thys supremacie? I saye, the wordes of Saincte Peter graunte it. Thou sayest agayne, that terte is often alleadged. I aunswere, thys little Booke following wyll shewe thée manye other authorities, and to that purpose it is imprinted agayne. But bycause thou shalte not runne emptie so farre, lette mée demaunde of thée a question or two. Who delyuered to the Israelites the Lawe of God? Aaron the Priest thou wilte saye, and true. Of whome dyd Aaron receyue it? of Moyses thou knowest. And of whome dyd Moyses take it? euen from the holy hande of Almightie GOD. When Idolatrie fell amongst the Israelites, who redressed it? not Aaron I warrante you, but Moyses? who directed the Arke of God I pray you? no Priest of them all I assure thée, but Kyng Dauid hymselfe. And thus from tyme to tyme, and at all tymes, the Kyng from the hande of God, and the Priest from the King, receyueth authoritie. *Vnus est enim Legislator & Iudex, qui potest perdere & liberare.* For there is one Lawgiuer, which can destroy and saue. He wil not varie, his word is permanēt. He hath appointed al earthly power to the Kings of the earth, & their hearts are

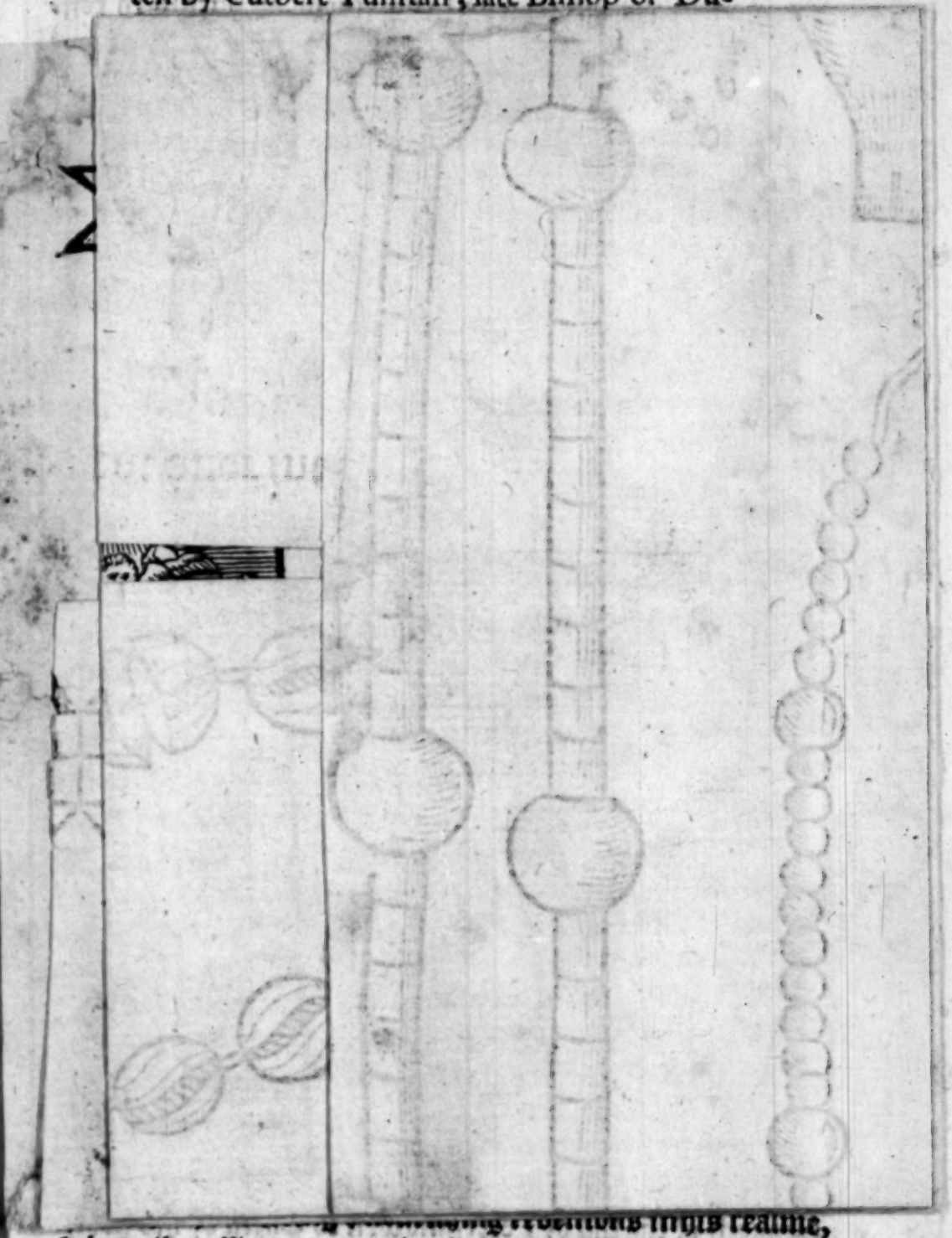
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in his hande. Then reade this little booke, and be fully satisfied in the premises. But bycause the grauity of the Authors, only admonish an Archtraytor to renoūce his follie, & againe, to become subiect to his liege soueraigne Lorde, whose bounty the traytour had largely felte, and whose liberalitye he had with treacherie requited: I summon thy deepe iudgement, perfectly to ponder both the one and the other, and to satisfie thy selfe in that, whiche the touchstone of truth, the sincere word of God, shall be thy warrant in, and giue me leaue, sithence my calling claymeth not so sage direction, to touche his Papacie, and the paltrie thereof, in playner tearmes, without *Premunire*: for I promise thée, I wil obserue the lymits of humanitie, to my vttermost endeuor, & wil not be long in that I will write, reade them as thou likest, & way thē as thou wilt, always remembring, ỳ the marke thou must hit, is set and fully expressed in thys booke, & the reste is but a worke gathered by a lesse skilfull workeman, only set down, bycause an olde matter shal not come out, without some new addition. I make no argumēt of my worke, bycause I will not stande long vpon any one thing: neither doe I will thée to reade more than thou well likest of, bycause ỳ old worke is it, which only is cōmended to thée. But if thy grauitie will permit thée, thou shalte finde in some of my pamphlets matter to delight thée, & yet not digressing frō the pretended purpose. If frō the same ỳ falshood of the Pope be any thing at al detected, my laboure is not lost. If Christ be at all glorified, I haue wonne a cōquest. If thou accept it, I haue to thanke thée, and am hereafter at thy request, to do for thée what I can. In ỳ meane space I commend thée to the almightie, and praye thée and all men to rest humble peticioners to the euerlasting God, to length ỳ prosperous raigne of our most merciful Quéene his seruaunt and our supreame soueraigne on earth, in perfect health of bodie and Soule, twice natures course to rule and raigne ouer vs. AMEN.

The

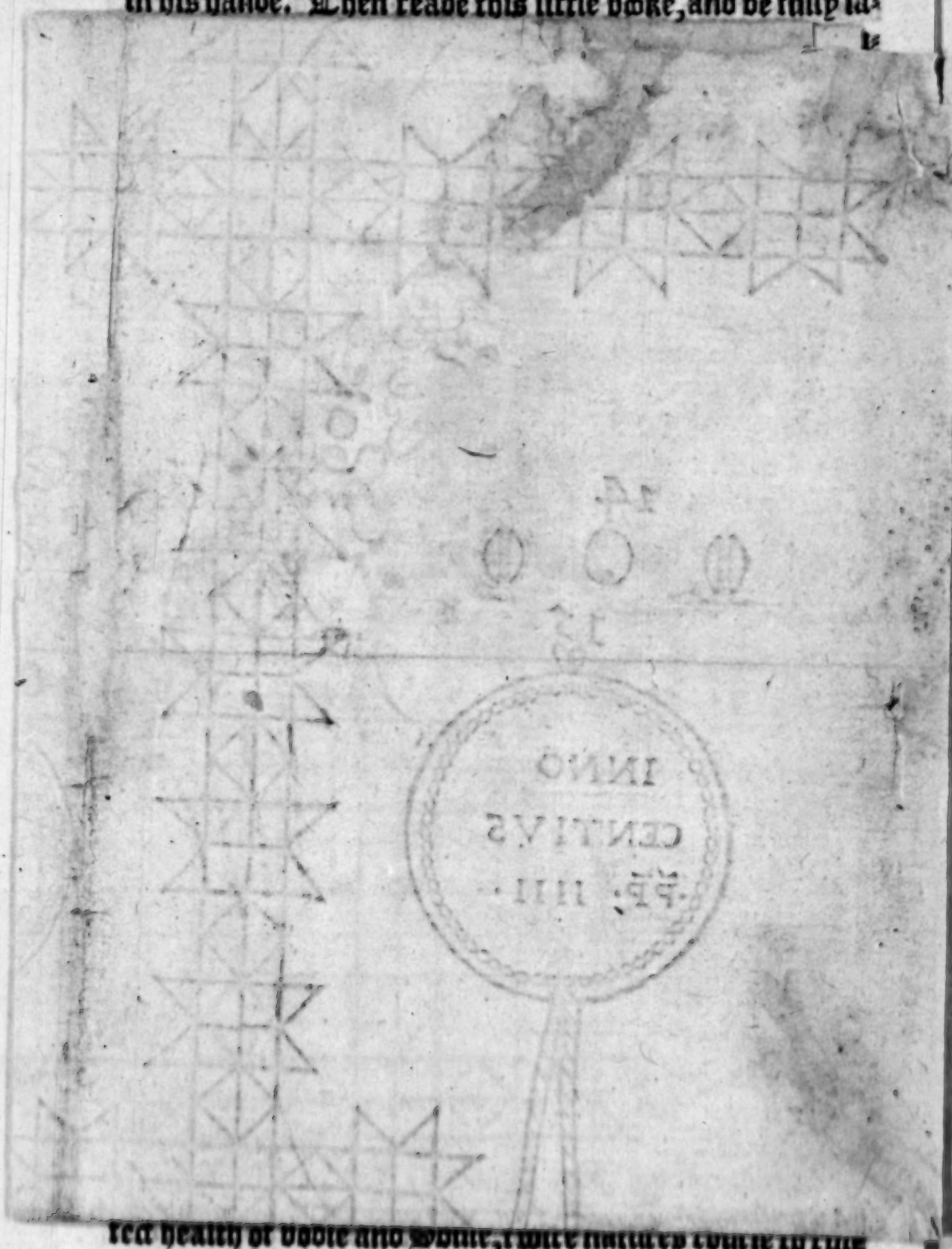
A LETTER WRIT-

ten by Cutbert Tunſtall, late Biſhop of Du-



where the office and duetie of all good Chriſtian men, and

in his hande. Then reade this little booke, and be fully sa-



rea health of bodie and soule, whiche graunte vouche to rule and raigne ouer vs. AMEN.

The

A LETTER WRITten by Cutbert Tunſtall, late Biſhop of Dureſme, and Iohn Stokeſley, ſometime Biſhop of London, ſo acknowledged & confeſſed by the ſaid Cutbert, about 14. dayes before his departure out of this his naturall life, in preſence of the moſt Reuerend Father in God, Matthew thē Archbiſhop of Caunterbury & others, which letter was ſent by the ſame two Biſhops, to Reginald Pole Cardinall, beeing then at Rome, and ſometime Archbiſhop of Caunterbury.

FOR the good will that wée haue borne vnto you in times paſt, as long as you continued the kings true ſubiect, wée cannot a little lament and mourne, that ye neither regarding the inestimable kindeneſſe of the Kings highneſſe heeretofore ſhewed vnto you in your bringing vp, nor the honour of the houſe that ye bée come off, nor the wealth of the Country that ye bée borne in, ſhould ſo decline from your duety to your Prince, that yée ſhould bée ſeduced by faire wordes and vaine promiſes of the Biſhop of Rome, to winde with him: going about by all meanes to him poſſible, to pull downe and put vnderfoote your naturall Prince and Maiſter, to the deſtruction of the Country that hath brought you vp, and for a vaine glorie of a red Hat, to make your ſelfe an inſtrument to ſette forth his malice, who hath ſtyred by all meanes that hée could, all ſuch Chriſtian Princes as would giue eare vnto him, to depoſe the Kinges highneſſe from his kingdome: and to offer it as a pray to them ẏ ſhould execute his malice, and to ſtirre, if hée could, his ſubiects againſt him, in ſtirring & nouriſhing rebellions in his realme, where the office and duetie of all good Chriſtian men, and

namely of vs that be Prieſts, ſhould be, to bring al cõmotion to tranquilitie, all trouble to quietneſſe, all diſcord to concord, & in doing the contrarie, we ſhew our ſelues to be but the miniſters of Sathan, & not of Chriſt, who ordeined al vs ỹ be Prieſts, to vſe in all places the legation of peace, & not of diſcord. But ſince that cannot be vndone that is done, ſecond it is to make amends, & to follow ỹ doing of ỹ prodigal ſonne ſpoken off in ỹ Goſpell: who retourned home to his
Luke.15. father, & was well accepted, as no doubt ye might bee, if ye will ſay as he ſaid, in knowledging your folly, & do as hee did, in retourning home again frõ your wãdering abroad in ſeruice of them, who little care what come of you, ſo ỹ their purpoſe by you be ſerued. And if you be moued by your conſcience, that you cannot take the king our Maſter as Supreme head of the Church of England, bicauſe ỹ Biſhop of Rome hath heretofore many years vſurped ỹ name vniuerſally ouer all the Church, vnder pretence of the Goſpell of
Mat.18. Mathew, ſaying: Tu es Petrus, & ſuper hanc petram ædificabo Eccleſiam meam; Thou art Peter, & vpon this rocke I wil builde my Church. Surely that text, many of ỹ moſt holy and auncient expoſitours, wholly doe take to be ment of the faith then firſt confeſſed by the mouth of Peter, vpon which faith, confeſſing Chriſt to be the ſonne of God, the Church is builded, Chriſt beeing the very loweſt foundation ſtone, whereupon both the Apoſtles themſelues, and alſo the whole faith of the Church of Chriſt, by them preached through the world, is founded and builded, and other foundation none can be, but ỹ onely, as S. Paul ſayth. Fundamentum aliud, &c. No other foundation can any man
1.Cor.3. lay, beſides that which is Chriſt Jeſus. And wher ye thinke ỹ the goſpel of Luke prooueth ỹ ſame authoritie of ỹ Biſhop
Luke.22. of Rome, ſaying. Rogaui pro te Petre, vt non deficiat fides tua, & tu aliquando conuerſus, confirma fratres tuos. Peter I haue prayed for thee, that thy faith ſhould not faile: & thou beeing once conuerted, confirme thy brothers. Surely that ſpeaketh of the fall of Peter, knowen to Chriſt by his godly

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presence, whereof he gaue him an vnckling, that after the time of his fall, he should not dispaire, but retourne againe and confirme his brethren, as he euer, being most feruent of them, was wont to do. The place doth plainly open it selfe, ỹ it cannot be otherwise taken, but this to be ỹ very meaning of it, and not to be spoken but to Peter. For else his successours must first faile in the faith, and then conuert, and so confirme their brethren. And whereas ye thinke that this place of ỹ gospell of Iohn. Pasce oues meas, Fæd my shæpe, was spoken onely to Peter, which words make him shepheard ouer all, and aboue all: S. Peter himselfe testifieth the contrary in his canonicall Epistle, where he saith to all Priests: Pascite qui in vobis est gregem Christi, fæde the flocke of Christ which is among you, which he bad them do by the authoritie that Christ had put them in, as followeth, Et cùm apparuerit princeps pastorum, percipietis immercesibilem æterne gloriæ coronam. And when the chiefe shepheard shal appeare, ye shall receiue the incorruptable crowne of eternall glory. The same likewise Saint Paule in the Acts testifieth, saying: Attendite vobis & vniuerso gregi, in quo vos posuit spiritus sanctus, regere Ecclesiam Dei, Geue hæde to your selfe & to the whole flock, wherein the holy Ghost hath set you to gouerne ỹ Church of God. Wherein the originall text, the worde signifying Regere, to gouerne ποιμαινειν, the same worde that was spoken to Peter, pasce, fæde, for it signifieth both in the Scriptures. And that by these wordes he was not made and constituted shepheard ouer all, it is very plaine by the fact of S. Peter which durst not enterprise much conuersation amongst the Gentiles, but eschewed it as a thing vnlawfull, and much rather prohibited than commaunded by Gods lawe, vntill he was admonished by the reuelation of the shæte full of diuerse viandes mencioned in the Actes of ỹ Apostles, where if Christ by these wordes. Pasce oues meas, Fæd my shæep, had giuẽ such an vniuersal gouernance to Peter, then Peter being more feruent then other of the

1. Petri. 5.

Act. 20.

Apoſtles, to execute Chriſtes cõmaundement, would of his owne courage haue gone without any ſuch new admonitiõ, to Cornelius: except peraduẽture you would ſay, that Peter did not vnderſtand the ſayde wordes of Chriſt, for lacke of the light, which theſe latter men haue obteined to perceiue, & therby vnderſtand the words of Chriſt to Peter, better than Peter himſelfe did. And ſtrange alſo it were, to condẽne Peter, as an high traitour of his Maſter, after his aſcention (as he in dæd were worthy) if his Maſter had ſignified vnto him that ỹ Biſhops of Rome, by his dying ther, ſhould be heads of all the church, & he knowing by theſe words, Paſce oues meas, Fæd my ſhæpe, notwithſtanding his Maſters high legacy & cõmaundement, yet would flæ, as he did from Rome, vntil his Maſter encountring him by the way with terrible words, cauſed him to retourne. And bicauſe this hiſtory peraduenture might not weigh againſt an obſtinate minde to ỹ contrary, what ſhall we ſay to ỹ words of S. Ambroſe, declaring & affirming as great & as ample primacie to Paul, as to Peter, vpon theſe words of Paul? Qui operatus eſt Petro, &c. he ỹ wrought for Peter, &c. Thus he writeth. Petrum ſolum nominat, & ſibi comparat, quia primatum ipſe acceperat, ad fundãdum eccleſiam: ſe quoque pari modo electũ vt primatum habeat in fundãdis Eccleſijs Gentium. Et paucis interiectis. Ab hijs itaq; (videlicet apoſtolis) qui inter cęteros clariores erant probatũ dicit Paulus donum q̃ accepit à Deo, vt dignus eſſet habere primatum gentium, ſicut habebat Petrus in prædicatione circumciſionis. Et ſicut dat Petro ſocios viros egregios inter Apoſtolos, ita ſibi iungit Barnabam, qui diuino iudicio ei adiunctus eſt: gratiam tamen primatus ſibi ſoli vindicat conceſſam à Deo, ſicut & ſoli Petro conceſſa eſt inter Apoſtolos, deteruntq; ſibi inuicẽ dexteras, &c. Et Paulo poſt. Quis auderet (inquit Ambroſius) primo Apoſtolo reſiſtere, niſi alius talis, qui fiducia electionis ſuæ ſciens ſe non imparem, conſtanter improbaret quod ille ſine conſilio fecerat? Which may thus be engliſhed: He nameth Peter onely, and compareth him to

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himselfe, for he receiued a Primacie to buylde a Church, and that he in lyke sort was chosen to haue a Primacie in buylding the Churches of the Gentiles. And shortly after it followeth. Of the Apostles, he sayth, his gifte was allowed which he had receiued of God, that he might be founde worthy to haue the Primacie in preaching to the Gentiles, as Peter had in preaching to the Iewes. And as he assigned to Peter for his companions, which were the chosen men amongst the Apostles, euen so also doth he take to himselfe Barnabas, who was ioyned vnto him by Gods iudgement: yet did he challenge still to himselfe alone the prerogatiue of Primacie which God had graunted him, as to Peter alone was it graunted among other of ỹ Apostles. So that the Apostles of the Circumcision gaue their hands to the Apostles of the Gentiles, to declare their concorde in fellowship, that eyther of them should know that they had receiued the perfection of ỹ spirite in the preaching of the Gospel, & so should not nèd eyther other in any matter. And shortly after, who should dare resist Peter ỹ chiefe Apostle, but an other such a one, which by the confidẽce of his electiõ might know himselfe to be no lesse, & so might reproue boldely that thing, which he inconsideratly had done, &c. This equalitie of dignitie of Paul, which S. Ambrose affirmeth by Scripture to be equally committed to Peter and Paul. Saint Cyprian and Saint Hierome doe extende to all the Apostles. Cyprian saying thus: Hoc erant vtique & cęteri Apostoli, quod fuit Petrus, pari consortio pręditi, & honoris & potestatis. Undoubtedly, all the rest of the Apostles were the same that Peter was, endewed with like equalitie of honour and power. And Saint Hierome thus: Cuncti Apostoli claues regni cœlorum accipiunt, & ex ęquo super eos Ecclesię fortitudo fundatur: All the Apostles receiued the keyes of the kingdome of heauen, and vppon them as indifferently and equally is the strength of the Church grounded and established. Which Saint Hierome also aswell in his commentaries vpon the Epistle to Titus,

De simplicitate clericorum.

Contra Iouiniũ

as in his Epiſtle to Euagrius, ſheweth that the Primacies long after Chriſts aſcention were made by the deuiſe of men, where before Communi clericorum conſilio, ſingulę Eccleſiæ regebantur etiam Patriarchales: By the common agrement of the Clergy euery of the Churches were gouerned, yea the Patriarchal Churhes. The wordes of S. Hierome be theſe. Sciant ergò epiſcopi ſe magis ex conſuetudine quàm diſpenſationis Dominicę veritate, preſbyteris eſſe maiores: Let the Biſhops vnderſtande, that they be greater than other prieſts, rather of cuſtome, than by the vertue and veritie of the Lords ordinaunce. And in his Epiſtle to Euagrius he hath ỳ lyke ſentence, & addeth therevnto: Vbicunq; fuerit Epiſcopus, ſiue Romæ, ſiue Eugubij, ſiue Conſtantinopli, &c. Whereſoeuer a Biſhop be, eyther at Rome, or at Eugubin, or at Conſtantinople, &c. he is of all one worthineſſe, & of all one prieſthood. And that one was elected which ſhould be preferred before other, it was deuiſed, to the redreſſe of ſchiſmes, leaſt any one challenging to much to themſelfe, ſhould rent the Church of Chriſt. Theſe wordes onely of Saint Hierome, be ſufficient to proue, that Chriſt by none of theſe three texts (which be all that you and others doe alleage for your opinion) gaue to Peter any ſuch ſuperioritie, as the Biſhop of Rome by them vſurpeth. And that Peter nor no other of the chiefe Apoſtles did vendicate ſuch Primacie or ſuperioritie, but vtterly refuſed it, and therefore gaue prehemínence aboue themſelues to one, that though he be ſometimes called an Apoſtle, yet he was none of the xij. as Euſebius in the beginning of his ſeconde booke called Hiſtoria eccleſiaſtica, doth teſtifie, alledging for him ỳ great and auncient Clearke Clementem Alexandrinum, ſaying thus: Petrus, Iacobus, ac Iohannes, poſt aſſumptionem ſaluatoris, quamuis ab ipſo fuerant omnibus penè prelati, tamen non ſibi vendicarunt gloriam, ſed Iacobum qui dicebatur Iuſtus, Apoſtolorum Epiſcopum ſtatuunt: Peter, Iames, and Iohn, after Chriſts aſcention into heauen, although

Cap. 1. ſuper. Titum.

though they were by him preferred wel ny before al other, yet they challēged not that glory to themselues, but decreed that Iames, who was called Iustus, should be chiefe Bishop of the Apostles. By these wordes it is cleare, that Iames was ỳ Bishop of the Apostles, not bicause as some men do glose, he was elected by the Apostles, but bicause he had thereby Primacy and honour of a Bishop in Ierusalem, aboue the rest of the Apostles. And one thing is especially to be noted, and also meruayled at, that the Bishops of Rome doe challenge this Primacie alonely by Peter, and yet Saint Paul, which was his equall, or rather superiour by Scripture in his Apostolate among ỳ Gentiles, wherof Rome was ỳ principall, suffered at Rome wher Peter did, and is commonly in all the Church Romaine, ioyned with Peter, in all appellations and titles of preheminence: and both be called Principes Apostolorum, the chiefe of the Apostles. Vppon both is equally founded the Church of Rome, the accounting of Bishops of Rome many yeares agreeth therunto. For Eusebius sayth, that Clemens tertius post Paulum & Petrum, pontificatum tenebat: That Clement was ỳ third Bishop after S. Paul & Peter: reconing both them as Bishops of Rome, & yet therin preferring S. Paul. With lyke wordes saying of Alexander Bishop of Rome, ỳ Quinta successione post Petrum atq; Paulū, plebis gubernacula sortitus est: Alexāder obteined ỳ gouernāce of ỳ people by succession, ỳ first Bishop after Peter & Paul. Irenæus also, as Eusebius recyteth, saith Fundata & ædificata Ecclesia beati Apostoli, Lino officium episcopatus iniungunt. After the Church was once founded & buylded, they charged Linus with the office of ỳ Bishoprycke of the holy Apostle. Wherby appeareth, ỳ they both ioyntly constituted him Bishop of Rome, & receiued only their Apostleship enioyned vnto thē by Christ. And therfore if ỳ Bishops of Rome challēge any preheminence of authority by Peter, they shold aswell, or rather by Paul, bicause thei both foūded it, & both ther preached, & both ther suffred: resigning first that

Lib. 3. Cap. 21.

Lib. 5. Cap. 6.

that Biſhoprick to Linus, and all at once. And if yée will peraduenture leane to the former preaching there by Peter, which by Scripture cannot be proued, yet then at the leaſt Saint Paul and his ſucceſſours in Epheſo, ſhould haue like Primacie ther, bicauſe he founded firſt that church, though Saint Iohn after that did buyld it: as witneſſeth Euſebius, ſaying: Eccleſia quæ eſt apud Epheſum, à Paulo quidem fundata eſt, à Iohanne verò ædificata: The Church which is at Epheſus, in déede was founded of Paul, but it was buyloed of Saint Iohn. And ſo Peter ſhould haue no other Primacie in Rome, but as Paul had in Epheſo, that is to ſay, to be counted as the firſt preachers and conuerters of the people there to the faith of Chriſt. And as well might all the Biſhops of Epheſus, challenge the Primacie of all Nations, both Gentiles and Iewes by Saint Paul Apoſtolum Gentium, their founder, as the Biſhop of Rome by Saint Peter, Apoſtolum tantum Circumciſionis, in caſe hée were the firſt founder, challenging Primacie ouer all. But vndoubtedly this Primacie ouer all that the Biſhops of Rome of late doe challenge, was not allowed nor yet knowen nor hearde off amongſt the auncient Fathers, though they had the church of Rome in high eſtimacion, as well for the notable vertuous déedes, that the Clergie ther did ſhew and exerciſe abundantly to their neyghbours, as witneſſeth the ſayde Euſebius, alleaging the Epiſtle that Dioniſius Alexandrinus wrote to Sother Biſhop of Rome, teſtifiyng the ſame. As for ỳ Citie of Rome, was the moſt ample and chiefe Citie of all the world, witneſſing Saint Cyprian, ſaying: Planè, quoniam pro magnitudine ſua debeat Carthaginem Roma præcedere, illic maiora & grauiora commiſit: Certeinly, bicauſe that Rome ought for hir greatneſſe excell Carthage, therefore there be committed thé greater and more grieuous offences. Which Saint Cyprian alſo when he had done certeine actes, yea, & made certeyne determinations and ſtatutes vnto the Biſhop of Rome, he did not ſubmit them to his reformation, or iudgement,

Lib. 3. Cap. 23.

Lib 4. Cap. 23.

ment, but onely signified his owne sentences, to like him also. And yet adding therevnto, that if any Bishops, meaning as well of Rome as of others which were of the contrary opinions to him, would otherwise thincke or doe, hée would not then his sentences should be to thẽ preiudiciall or compulsorie, but to follow their owne wits & customes, Tum quod vnusquisq; Episcoporum habeat sui arbitrij libertatem, tum quod vnusquisque præpositus rationem sui actus sit Domino rediturus: Partly for that euery one of the Bishops hath libertie of his owne will: and partly for that euery gouernour shall make an accompt to God of his owne dœde, as it appeareth plainely in his Epistle to Stephanus and Iulianus. And in the third Epistle to Cornelius, towardes the ende, speaking of the refuge that one Felicissimus à Nouatian after the condemnation in Affrick made to Rome, he impugneth such appeales, saying: tha Quia singulis pastoribus portio gregis est ascripta, quam regat vnusquisque & gubernet, rationem sui actus Domino rediturus, statutũ est ab omnibus nobis, æquumque pariter ac iustũ censemus, vt vniuscuiusque causa illic audiatur, vbi est crimen admissum. Forasmuch as euery pastour hath his flocke by portion committed to him, which euery one ought to rule & gouerne, and must giue accompt to the Lord of his administration, it is decrẽde of vs all, and wée thinke it both mẽte & iust, that euery mans cause and plea, should there be heard, where the crime is committed. This holy & excellent Clarke and Martyr S. Cyprian, would neuer haue either impugned their refuges to Rome, from their owne primates, or so obstinately holden and mainteyned his determinations in the counsels of Affrike, contrary to the opinion of the Bishop of Rome, and to their customes, without any submission by word or writing, if the primacie ouer all (which the Bishops of Rome doe challenge and vsurpe) had bene grounded vpon the plaine Scriptures, as you with some others doe thinke. And it is to bée supposed also, that hée would in all his Epistles to them, haue called

them Patres or Dominos. Fathers or Lords, as ſuperiours, and not alwaies Fratres & collegas, brothers and fellowes in office, as but his fellowes: which yet more plainly doth appere by the Actes of the Counſelles of Africke in Saint Auguſtines time, by the which it is euident, that though the faith of Chriſt, was by the Romaines firſt brought into Africke as Saincte Auguſtine doth confeſſe, yet it was not read nor knowne, that the Biſhoppes of Rome vſed or challenged any exerciſe of ſouereignetie in Africke vnto this time. And yet then hée did not challenge it Iure diuino, but Prætextu definitionis cuiuſdam canonis in concilio Niceno: That is, by the right of Gods worde, but by the pretence of a certeine canon ſuppoſed to bée in the counſaile of Nice. Which article could neuer be found, though it were then very diligently ſought for through all the principal Churches of the Eaſt and South: But onely alleadged of Iulius Biſhop of Rome, out of his owne librarie. And you may bée well aſſured, that if theſe in Scriptures had made for it, neither the Biſhop of Rome would haue left that certeine proofe by Scriptures, and truſted onely to the teſtimonie of an article of that counſaile doubted on vnlikely to be founde. Nor yet Saincte Auguſtine with his holy and learned company, would haue reſiſted this demaunde, if it had bene either grounded vpon Scriptures, or determined in that or other counſayle, or yet had ſtand with equitie, good order or reaſon.

Epiſtola. 16, 2.

Vide duas Epiſtolas ad Boniſacium pp. 1. to concilioram. Fol. 307. 308

Diſt. 16. viginti.

Howbeit, the largeneſſe and magnificence of buildings of that Citie, and auncient excellencie and ſuperioritie of the ſame, in temporall dominions, was the onely cauſe that in the Counſailes (where the Patriarchall ſeas were ſet in order) the Biſhoppe of Rome was lotted in the firſt place, and not in any ſuch conſtitution made by Chriſt, as appeareth well by that that Conſtantinople béeing at that time of this ordering of the Patriarchall ſeas, by the Em-

Emperours moſt amply enlarged, béeing before a ſmall towne, and of no renowne, and by them moſt magnificently builded, and aduaunced worldly wyth all titles, prerogatiues and priuiledges temporall like vnto Rome, and therefore called Noua Roma, Newe Rome, was therefore aduaunced alſo to the ſecond ſea and place, Antiochia in the Eaſt, where Saint Peter firſt toke the chaire before he came to Rome, and Chriſtian men had there firſt their name gyuen them. Yea, and Hieruſalem, which was the firſt Mother Citie of our faith, and where Chriſt himſelfe firſt founded the fayth, reiected with Alexandria, to the thirde, fourth, the fift places, bicauſe at that time they were not in ſo high eſtimation in the world, though in the faith of Chriſt all they were auncientes, and ſome of them Mothers to Rome.

Truth it is, that the Biſhops of the Orient, for debates in matters of the faith, amongeſt themſelues made ſutes to the Biſhop of Rome, but that was not for ỳ Superiorítie of iuriſdiction vpon them, but bicauſe they were greatly deuided. And thoſe countries, as well Byſhoppes as others, much infected with the hereſies of the Arrians, whereof the Weaſt was in a manner cléere. And among the Orients, none were counted indifferent to decide thoſe matters, but where all ſuſpect of affection for one cauſe or other: wherefore they deſired the opinions of the Biſhops of the Weſt as indifferent, vntangled with affections of any of thoſe partes, and incorrupted with any of the Arrians, as appeareth by the Epiſtles of Saint Baſil written in all their names for the ſayde purpoſe. In the which alſo it is eſpecially to bée noted, that their ſuite was not to the Biſhop of Rome ſingularly, or by name, but as the titles doe ſhewe to the whole congregation of the Biſhoppes of Italy and Fraunce, or of the whole Weſt, and ſometyme preferring the French Biſhops, ſaying, Gallis & Italis, and neuer naming the Romanes. *Hiſt. trip. Li. 4 cap. 16.*

And for a cleere proofe that the auncient Fathers knewe not this primacie of one aboue all, wee neede none other teſtimonie, but their determination in the counſell of Nice, that Alexandria and Antiochia, and vniuerſally all other primates, ſhould haue the whole gouernaunce of their confine countries, likewiſe as the Biſhop of Rome had of his Suburbicans. And this determination proueth alſo, that your three Scriptures ment nothing leſſe, then this primacie ouer all. For God forbid that wee ſhould ſuſpect that counſell as ignoraunt of theſe plaine Scriptures, to the which ſith that time all Chriſtendome hath leaned, as the anker of our faith. And if you like to reade the auncient eccleſiaſticall hiſtories, there you may ſee, that Athanaſius & other Patriarkes did execute that primacie, as in making, conſecrating, and ordering of Churches, Biſhoppes and Clarkes in their countries, Eaſt and South, as the Biſhops of Rome in that time did in the Weſt and North. And if ye would yet any thing obiect againſt any of theſe witneſſe, then for to eſchewe contention, and for a finall concluſion, let the Biſhop of Rome ſtand to his owne confeſſion made many years paſt by his predeceſſour Agatho, to the Emperour Conſtantine, Heraclius, and Tiberius, in his Epiſtle written to them in his name, and in the name of all the Synods which he thought to bee vnder the ſea Apoſtolique, wherein ſone after the beginning of the Epiſtle, he comprehendeth them all vnder ỹ name of the Biſhops dwelling in the North and Weſt parts of their Empire. So ỹ ther, in his owne Epiſtle, he confeſſeth all his ſubiects or obedienciaries, to bee onely of the North and Weſt, & ſo appeareth euidently by his owne confeſſion, that neither by Gods law nor mans lawe he had to do with any perſon of the Eaſt or ỹ South. And this his high ſouereintie ouer all challenged, as you and others ſay, by Scripture, as by his owne confeſſion quailed and brought to a little & ſtrayght angle. And this Agatho was not a man vnlearned, as appeareth by the Actes of the firſt Synode, Conſtantinopolitane

pōlitane in the iiij. acte, wherein is written at large, and expressed the sayde epistle and confession. And afore the Primacie of Peter, which auncient Doctors speake off, that was onely in preaching and teaching the fayth of Christ, which he first among all the Apostles, and first of all mortall men, did expresse with his mouth. That Primacie did so adhere to his owne person, that it was neuer deriued neither to any successour, nor to other Apostle, but chiefely to himselfe: for all other professing after the same, speake it after him, who had professed it before. Moreouer all the Apostles, as Saint Iohn sayth, be fundaments in the heauenly Ieruſalem, & not Peter only. Moreouer Cyprian affirmeth, as is afore sayd, ỹ all the Apostles were of equall dignitie and power, which all auncient authors lykewise doe affirme. For Christ gaue the Apostles lyke power in the Gospell saying: Ite, docete omnes Gentes baptizantes eos, &c. Go and teach all Nations baptizing them, &c. And Saint Paul as is sayd before, knewe no other Primacie giuen to Peter to preach in any place, but among the Iewes, as he himselfe had among the Gentiles: as he writeth to the Galathians, where Saint Ambrose, as is afore sayd, affirmeth the same. And that the mother of all Churches is Ieruſalem, as afore is sayd, and not Rome: the Scripture is playne, both in the Prophet Esay: De Syon exibit lex, & verbum Domini de Ieruſalem: Out of Syon shall the law procede, and the worde of the Lord out of Ieruſalem. Upon the which place Saint Hierome sayth: In Ieruſalem primùm fundata Eccleſia, totius orbis Eccleſias seminauit: Out of the Church first found in Ieruſalem, sprong all other Churches of ỹ whole world. And also in the Gospell, which Christ before his ascension commaunded his Apostles to preach ouer all the worlde, beginning first at Ieruſalem: so that the Bishops of Rome vniuersall power by him claymed ouer all, cannot by any Scripture be iuſtified, as if ye haue red the auncient Fathers expositions of the sayd Scriptures, as we suppose you

Apoca. 21.

Mat. 28.

Eſa. 2.

haue ſith your letters ſent hether concerning this matter, and would giue more credence to their humble and playne ſpeaking, than to the latter contentious and ambitious writers of that high, and aboue the Ideas of Plato his ſubtilytie (which paſſeth as ye write) the lawyers learning and capacitie: we doubt not, but that ye perceiue and thinke the ſame.

And where ye thincke that the king cannot be taken as ſupreme heade of the Churche, becauſe he cannot exercise the chiefe office of the Church in preaching and miniſtring of Sacraments, it is not requiſite in euery body naturall, that the head ſhall exerciſe eyther all manner of offices of the body, or the chiefe office of the ſame. For albeit the head is the higheſt and chiefe member of the naturall body, yet the diſtribution of lyfe to all the members of the body, aſwell to the head as to other members, commeth from the heart, and is miniſter of lyfe to the whole bodye as the chiefe acte of the body. This ſimlitude yet hath not his full place in a myſticall body, although the Scripture

1. *Reg.* 15. ſpeaking of king Saul, ſayth: Cum eſſes paruulus in oculis tuis, conſtitui te caput in tribubus Iſrael: When thou wert but of ſmall reputacion in thine owne eyes, I made thee head amongſt ỳ tribes of Iſrael. And if a king amongſt the Iewes, were Caput in tribubus Iſrael: hoc eſt hominum videntium Deum per vmbram, tempore legis, multò magis Princeps Chriſtianus caput eſt in tribubus Iſrael, hoc eſt verè per fidem videntium Chriſtum, qui eſt finis legis: The heade in the tribes of Iſrael: that is, of men which ſée God by a ſhadowe in the time of the law, much more is a Chriſtian king head in the tribes of ſpirituall Iſrael, that is, of ſuch which by true fayth ſée Chriſt which is the ende of the law. The office deputed to the Biſhops in the myſticall body, is to be as eyes to the whole bodye,

Eze. 3. as almigh̃tie God ſayth to the Prophet Ezechiel: Speculatorem te dedi domui Iſrael. I haue made thée an ouerſeer ouer the houſe of Iſrael. And what Biſhop ſoeuer refuſeth

faileth to vse the office of an eye in the mysticall body, to shew vnto the body the right way of lyuing, which appertayneth to the spirituall eye to doe, shall shew himselfe to be a blinde eye: and if he shall take other office in hande than appertayneth to the right eye, shall make a confusion in the body, taking vppon him an other office, then is giuen to him of God. Wherefore if the eye will take vpon him the office of the whole head, it may be aunswered vnto it: It cannot so do, for it lacketh brayne.

And examples sheweth lykewise, that it is not necessarie alwayes that the heade should haue the facultie or chiefe office of administration, you may see in a Nauy by Sea, wher the Admiral who is captaine ouer all, doth not meddle with stering or gouerning of euery ship, but euery Maister perticular must direct the ship. to passe the Sea in breaking the waues, by his stering and gouernance, which the Admirall the head of all, doth not himselfe, nor yet hath the facultie to doe, but commaundeth the Maisters of the ship to doe it. And likewise many a captaine of great armyes, which is not able, nor neuer could peraduenture shote or breake a speare by his owne strength, yet by his wisedome and commaundement onely, he atchieueth the warres, and attayneth the victory. And where ye thinke that vnitie standeth not onely in the agréeing in one fayth and doctrine of the Church, but also in agreeing in one head: if ye meane the very and onely head ouer all the Churche our Sauiour Christ, Quem pater dedit caput super omnem Ecclesiam, quæ est corpus eius: Whome the father hath set ouer all the Church, which is his bodye, wherein all good Christian men doe agrée, ye say truth. And if ye meane of any one mortall man to be heade ouer all the Church, and that to be the Bishoppe of Rome, we doe not agrée wyth you. For you doe there erre in the true vnderstanding of Scripture, or els yée must saye, that the sayd counsell of Nyce & other most auncient dyd erre, which deuided the administration of Churches, the Orient from the Occident,

and

and the South from the North, as is before expreſſed. And that Chriſt the vniuerſall head, is preſent in euery Church, the Goſpell ſheweth, Vbi duo vel tres congregati fuerint in nomine meo, ego in medio eorum ſum: Where two or three be gathered together in my name, there I am in the midſt of them. And in an other place: Ecce ego vobiſcum ſum, vſq; ad conſummationem ſeculi: Beholde I am with you, vntill the ende of the world. By which it may appeare Chriſt the vniuerſall heade euery where, to be with his miſticall body the Church: who by his ſpirite worketh in all places, (how far ſoeuer they be diſtaunt) the vnitie and concorde of the ſame. And as for any other one vniuerſall head to be ouer all, then Chriſt himſelfe, Scripture prouveth not, as it is ſhewed before. And yet of a farther proſe to take away the ſcruples, that peraduenture doe to your appearaunce riſe of certeyne wordes in ſome auncient authours, and eſpecially in Saint Cyprians Epiſtles, as the vnitie of the Church ſtode in the vnitie with the Biſhop of Rome, though they neuer call him ſupreme head, if you preciſely weygh, and conferre all their ſayings together, yée ſhall perceiue that they neyther ſpake nor ment other thing, but when the Biſhop of Rome was once lawfully elected and intronizate, if then any other would by faction, might, force, or otherwiſe, (the other lyuing and doeyng his office,) enterpriſe to put him downe, and vſurpe the ſame Biſhoprycke, or exerciſe the others office himſelfe. As Nouatianus did attempt in the time of Cornelius, that then the ſayd Fathers reconed them good Catholiques that did communicate with him that was ſo lawfully elected, and the cuſtome was one Primacie to haue adoe one with an other, by congratulatory letters, ſome after the certeintie of their election was knowne to keepe the vnitie of the Church. And they that did take parte or maintaine that other vſurper, to be Schiſmatiques *bicauſe that vſurper was a Schiſmatique for that, Quia non ſit fas in eadem Eccleſia, duos ſimul eſſe epiſcopos, nec priorem legitimum

Mat. 18.

Mat. 28.

mum Episcopum sine sua culpa deponi: That it is not lawfull for two Bishoppes to bée at once together in one Church. Nor that the former Bishop béeing lawfull, ought to be deposed guiltlesse, without his fault bée proued. And this is not a prerogatiue of Rome Church, more than of any other cathedrall, speciall, patriarchall, or metropoliticall Church, as appeareth in the third Epistle of the first booke, and in the eight of the second, and of the fourth booke of S. Cypriane to Cornelius. Whose wordes and reasons, all that peraduenture might seeme to conclude the vnitie of the Church in the vnitie of the Biship of Rome, bicause they were all written to him in his owne case, may as wel be written to and of any other Bishop lawfully chosen & possessed, who percase should bée likewise disturbed by any factions of ambitious heretickes, as the Bishops of Rome then were. And where ye thinke ỳ name of Supreame head vnder Christ giuen, attributed to ỳ kings Maiestie, maketh an innouation in ỳ church, & perturbation of the order of the same: it cannot be any innouation or trouble to ỳ church, to vse ỳ roume that God hath called him to, which good Christiã Princes did vse in the beginning when faith was most pure, as Saint Augustine ad Gloriam & Eleusium saith. Ait enim quidam: Non debuit Episcopus pro consulari iudicio purgari: quasi verò ipse sibi hoc comparauerit, ac non Imperator ita quæri iusserit, ad cuius curam de qua ratione Deo redditurus esset, res illa maximè pertinebat One ther is which saith, that a Bishop ought not to haue bene put to his purgation before the iudgement seate of the deputie, as though he himselfe procured it and not rather the Empeyour himselfe caused this inquirie to bée made, to whose iurisdiction, (for the which he must aunswere to God,) ỳ cause did especially perteine. Chisostome writeth of that imperiall authoritie thus: Læsus est qui non habet parem vllum super terram, summitas & caput est omnium hominum super terram. Hée is offended that hath no pére at all vpon the earth, for he is the highest potentate, and the heade

August. Epist. 162.

of all men vpon earth. And Tertulianus ad Scapulum ſaith: Colimus ergo & imperatorem ſic, quo modo & nobis licet, & ipſi expedit, vt nominē à Deo ſecundū, & quicquid eſt à Deo cōſequntū ſolo Deo minorem, hoc enim & ipſe volet: ſic enim omnibus maior eſt, dum ſolo vero Deo minor eſt. Idē in Apologetico de Imperatoribus capite. 30. loquēs ait: Sciunt quis illis dederit imperium, ſciunt qui homines, qui & animas ſentiunt, eum Deū eſſe ſolum, in cuius ſolius poteſtate ſunt, à quo ſunt ſecundi, poſt quē primi ante omnes, & ſuper omnes Deos. We ſo honour & reuerence ỹ Emperour, in ſuch wiſe, as is lawfull to vs & expedient to him, ỹ is to ſay, as a man nert & the ſecond to God, of whom is deriued all the power he hath, but yet inferiour to God alone, for ſo is it his pleaſure to haue it. For thus is he greater thā all men, while hē is inferiour but to God alonely. And the ſayd Tertulianus in his booke Apologetical, ſpeaking of Emperours: They knowe who hath giuen to thē their gouernement, they know what men they be themſelues, & vnderſtanding they haue of mans ſoules, but ſo ỹ they perceiue ỹ God is he alone, vnder whoſe onely power they be, & take themſelues as ſecond to God, after whom they hē the chiefe before other, & aboue all the Gods: Theophilactus ad Romanos ſuper ilud: Omnis anima poteſtatibus ſublimioribus
Rom. 13. ſubdita ſit, Ait apoſtolū hic vniuerſos erudire, ſiue ſacerdos ſit ille, ſiue Monachus, ſiue Apoſtolus, vt ſe principibus ſubdat. Let enery ſoule be ſubiect to ỹ higher powers. Hoc eſt, Etiam ſi Apoſtolus ſis, Etiam ſi Euangeliſta, etiā ſi Prophēta, aut quiſquis poſtremò fueris: Non enim ſubuertit pietatem hæc ſubiectio. Et non ſimpliciter, Pareat inquit, ſed ſubdita ſit. That is. although thou art an Apoſtle, although an Enangeliſt, although a Prophet, or whatſoeuer thou art, be ſubiect, for this ſubiection ouerthroweth no godlineſſe. And he ſaith not onely, let him bey, but let him hē ſubiect. And if the Apoſtles be ſubiect to princes, much more al biſhops & Patriarches, yea, ỹ biſhops of Rome & all other. And it is written in the Cronicles: Dixit Dauid Salamoni:

Ecce

Ecce diuisiones Sacerdotum & Leuitarum in omne ministe- 1. Par. 28.
rium domus Domini, assistent tibi, & parati erunt. Et Da- 2. Par. 16.
uid constituit principem ad confitendũ Domino, Asaph &
fratres eius. Et, Constituit Iosaphat in Ierusalem Leuitas 2. Par. 19.
& Sacerdotes, & principes familiarum ex Israël, vt iudici-
um & causam Domini iudicarent habitatoribus eius, præ-
cepitq; eis dicens: Sic agetis in timore Domini, fideliter 2. Par. 16.
& corde perfecto, &c. Dauid saith to Salomon: **Behold, the Priests and Leuits deuided in companies to do all manner of seruice that perteineth to the house of God, shal assist thee and be ready. And in the xvi. Chapter, Dauid dyd appoint chiefly to thanke the Lord, Asaph and his brethren, &c. And Iosaphat the king did constitute Leuits and Priests, & the auncient heades of Israel, that they should iudge the iudgement & the causes of the Lord, towards all the inhabitants of the earth. And he charged them, saying: Thus shall ye doe in the feare of the Lord, faithfully & in a perfect heart.** Rex constituit turmas Sacerdotales & Leuiticas, vnumquẽque in officio suo. Et sequitur, Ezechias præcepit populo vt darent partes Sacerdotibus, qui dedit consequenter decimas. Et sequitur quod ad regem cum Azaria Sacerdote pertinet omnis dispensatio domus Domini, & eorum qui ad eam attinent. Et in fine: Fecit ergo Ezechias vniuersa quæ diximus in omni Iuda, operatusq; est bonum & rectum & verum coram Domino Deo suo, in vniuersa cultura ministerij domus Domini, iuxta legem & ceremonias, volens requirere deum suum in toto corde suo, fecitque & prosperatus est, Iosias quoque constituit Sacerdotes in officijs suis, mandauitque plurima, &c. **Furthermore, Ezechias did appoint ỳ Priests & the Leuites in their order to waite by course, euery man according to his office, whether Priest or Leuit, for ỳ burnt offerings, & peace offerings, & to minister & to thank & to pray in the gates of ỳ lodge of the Lord. And Ezechias gaue commaundement to the people dwelling in Hierusalem, that they should giue their portions to the Priestes and Leuites, that they might attende on the**

lawe of the Lord. And that by the precepte of Ezechias the king, and of Azarias the Biſhop of the houſe of the Lord, all things were done, to whom perteined all the diſpenſation of the houſe of the Lord. And in the ende it is ſaid. Ezechias did all thoſe things in all Iury, he wrought that which was good, right and true before his Lord God, in all the furniture of the miniſterie of the houſe of the Lord, according to ỹ lawe and ceremonies, deſirous to ſeeke his Lord God withall his heart, as he did, and proſpered therein. Ioſias alſo did ordeine Prieſtes in their offices, and commaunded many things. By al which it may appeare, that Chriſtian kings be ſouereigns ouer the Prieſtes, as ouer all other their ſubiects, and maye commaund the Prieſtes to doe their offices, as well as they doe other: And ought by their ſupreme office, to ſee that all men of all degrees doe their duetie, whereunto they be called, either by God, or by the King. And thoſe kings that ſo doe, chiefly doe execute well their office. So that the kings highneſſe taking vpon him as ſupreme head of the Church of England, to ſee that as well ſpirituall men as temporal do their duties, doth neither make innouation in the Churche, nor yet trouble the order thereoff: But doth as the chiefe and the beſt of the kinges of Iſrall did, and as all good Chriſtian kings ought to doe. Which office good Chriſtian Emperours alwaies toke vpon them, in calling the vniuerſall counſels of all countries in one place, and at one time to aſſemble, to the intent all hereſies troubling the Church, might be there extyrped: calling & commaunding as well the Biſhop of Rome, as other Patriarches and all Primats, aſwel of the Eaſt, as of the Weſt: of the South, and of the North, to come to the ſayde counſels. As Marlianus the Emperour did, in calling the great counſaile of Calcedon, one of the foure chiefe and firſt generall counſailes, commaunding Leo, then Biſhoppe of Rome, to come thereto. And albeit Leo neither lyked the time whiche hee woulde for a ſeaſon ſhoulde haue bene deferred: nor yet the place which he woulde haue had in Italy, where the Emperour by

his

his owne commaundement had called it to Calchis in Asia, yet he aunswered the Emperour, that he would gladly obey his commaundement, and sent thether his agents to appeare ther for him. As doth appeare in ỹ Epistles of Leo to Martian the Emperor. xli. xlvii. xlviii. and in the xlix. epistle to Pulcheria Empresse. And lykewise desireth Theodosius the Emperour to commaund a councel of Bishops to be called in Italy, for taking away such contentions and troubles, as at that time troubled the quietnesse of the Churches. And in many moe Epistles of the same Leo, it doth manifestly appeare, that the Emperours alwayes assembled generall councells by their commaundements. And in the sixte councell generall it appeareth very playnly, ỹ at that time ỹ Bishops of Rome made no clayme nor vsed title to cal them selfe heads vniuersal ouer all ỹ Catholique church, as ther doth apere, In subscriptione seu saluatione synodica suggestionis antedictę, which is thus ad verbum: Pijssimis Dominis & sereniſſimis victoribus & triũphatoribus, dilectis filijs Dei & Domini nostri Iesu Christi, Constantino Magno Imperatori, Heraclio & Tiberio Augustis, Agatho Episcopus, seruus seruorum Dei, cum vniuersis synodis subiacentibus concilio Apostolicæ sedis. In the superscription or salutacion of the aforesayd synodicall preamble, which is thus word for word: To the most godly Lords & most noble victors & conquerours, the welbeloued children of God, and of our Lord Jesu Christ: to Constantine the great Emperour, to Eraclius and Tiberius Cęsars, Bishop Agatho the seruaunt of the seruauntes of God, with all ỹ conuocations subiect to ỹ counsell of the Sea Apostolique, sendeth grætings, and sayth, expressing what countries he reckned and comprehended in that superscription or salutacion. It followeth that these were vnder his assembly, which were in the North and East parts. So that at that time the Bishop of Rome, made no suche pretence, to be ouer and aboue all, as hée now doth by vsurpation, vendicating to himselfe the spirituall kingdome of

Epist. 81.

Actione. 4.

Chriſt, by which he reigneth in the hearts of all faythfull people, and then chaungeth it to a temporall kingdome ouer and aboue all kings, to depoſe them for his pleaſure, preaching therby, Carnē pro ſpiritu, & terrenum regnum pro cœleſti, in damnationem, niſi reſipiſcat ſuam: The fleſh for the ſpirite, an earthly kingdome for an heauenly, to his owne damnation if he repent not. Where he ought to obey his Prince by the doctrine of Saint Peter in hys
1. Pet. 2. firſt Epiſtle ſaying: Subiecti eſtote omni humanæ creaturæ, propter Deum, ſiue regi quaſi prœcellenti, ſiue ducibus tanquam ab eo miſsis, ad vindictam malefactorum, laudem vero bonorum: Be ye ſubiect to euery mans ordinaunce, for the Lords ſake, whether to the king, as to the chiefe, whether to the dukes, as ſent of him to the punishment of the euill doers, & to the prayſe of the good. Againe
Rom. 13. Saint Paul. Omnis omnia poteſtatibus ſublimioribus ſubdita ſit, with other things before alleaged. So that this his pretended vſurpation to be aboue all kings, is directly againſte the Scriptures giuen to the Churche by the Apoſtles, whoſe doctrine, whoſoeuer ouerturneth, can be neyther Caput nor Infimum membrum Eccleſiæ.

Wherefore, albeit ye haue hæretofore sticked to the ſaid wrongfully vſurped power, moued therto (as ye write) by your conſcience, yet ſithens now ye ſée further, if ye liſt regard the mære truth, and ſuch auncient authours, as you haue bene written to off in times paſt, we would exhort you, for the wealth of your ſoule, to ſurrender into the Biſhop of Romes handes, your red hat, by which he ſeduced you, truſting to haue of you, bæing come of a noble blode, an inſtrument to aduaunce his vayne glory, wherof by the ſayd hat he made you participant, to allure you thereby the more to his purpoſe. In which doing yée ſhall retourne to the truthe, from which you haue erred, doe your duetie to your ſouereigne Lord from whom ye haue declined, and pleaſe thereby almightie God, whoſe lawes ye haue tranſgreſſed. And in not ſo doing, ye ſhall remaine

in

in errour, offending both almightie God, and your naturall soueraigne Lorde, whome chiefely ye ought to search to please. Which thing, for the good minde that we hereto-fore haue borne you, we pray almightie God of his in-finite mercy, that you do not.

Amen.

AT LONDON
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¶ The maner and meanes of the Popes beginning.

Like as

THe Iuie budde which from the beake of Iay
Falles to the ground, a thing of moment ſmall,
By ſome kinde meanes at firſt is clad in clay
Then taketh roote, and after ginnes to ſcrall,
In groueling wiſe, vpon the ſlipprie grounde,
And ſmoothly ſo with leaues and tenders ſofte,
Holdes on the courſe, till ſome ſtrong tree bee founde,
Through whoſe ſtoute helpe it may climbe vppe alofte:
Thereto it commes, and at the loweſt foote
Takes holde of barke, and body doth embrace:
And feeling then increaſe of ſappe and root,
Doth ſtill climbe vppe, and windeth to the face
Of that ſame tree, and girds it in ſo faſte,
As Iuie lyues, but tree is killde at laſte.

Euen ſo the Pope

By warrant ſmall, or none at all to find
In ſacred writte, in humble flattring wiſe,
At firſte did ſeeke to pleaſe the hawtie minde,
Of Chriſtian Kings, by whome he ſought t'ariſe:
And cleauing ſo, vnto that mightie ſtay,
Lifte vppe himſelfe into his ſtately throne,
And by degrees hath got the rule and ſway
Of al the world, and ſubiect is to none.
Not ſo content, doth counterchecke the Lord,
Whoſe Vicar ſole on earth he claymes to be.
To Chriſtian Kings, no rule he will afforde,
For all is his, and none muſt rule but he:
And ſo the prop, whereby he got his ſtrength,
He would confound, and ouerthrow at length.

Euen like a Pope.

D. Howe

How proue you that?

Thus:

Conſtantinus which the Monarchie did holde
Of Chriſtendome, an Emperoure full good,
Gaue to the Pope, who then might be controlde
A ſorte of lands, which did exalt his bloude,
But warely yet (preuenting Prelates pride)
Did call his gifte, the patrimon of Church,
Till afterwardes the Papiſtes do decide
That title, and to giue the troth a lurche,
They by that ſparke do kindle firſt their fire,
Whereby they claime dominion of the Weaſt,
And then likewiſe to place the Pope the higher,
They ſeeke which way to breed the Prince vnreſt.
And Iuie like, would wrap in homage bande,
The mightie Prince which gaue him firſt that lande,

In ſubtile wiſe.

For *Steuchus* writes in flattry of the Pope
Gainſt *Valla*, that th'Emperour did giue
To *Rome*, the landes of all the Weſterne ſcope:
And he himſelfe, euen whiles that Pope did liue,
Did graunt the Pope to be the greater ſtate.
And therevpon is ordred by decree,
Rome to be chiefe, and haue no earthly mate,
And that the Pope muſt rule, and none but hee,
In matters of Religion forſooth,
Nor other King hee will not there vouchſafe,
Bicauſe his ſacred ſword eache wrong muſt ſmooth.
And thus both ſwordes (you ſee) the Pope will haue,
And Iuie like, paſte ſhame, doth pull adowne
Th'empire great, that gaue to him renowne,

In wonted guiſe.

Once is no cuſtome.

Then

Then another, touching the Charitie of the Pope.

Alexander the thirde of that ſame name,
Succeeded *Adrian* that was callde the fourth,
Whome *Fredrike* erſt, that Emperour of fame
Lovde well, and gaue him gifts of greateſt worth:
But Wealth made Pride, and Pride did cauſe the beaſt
To ſwell in minde, and beare himſelfe ſo high,
As of the reſte hee made the Emprour leaſte,
And thought himſelfe an ace aboue the skie.
Good *Fredrike* then repenting of his deede,
Thought good t'abaſe, a beaſt that ſo coulde rage,
And thruſt him out of *Germany* with ſpeede,
The Prelates pride, and peoples wrath t'aſſwage.
The Prieſt doth ſtorme, and ſweares he will requite
Th'Emprours acte, with ſword and cruell ſpight,

If he were Pope.

And Pope hee was, and then immediatly
The ſmothring heat thruſt forth a frantike fire,
His curſed Buls * againſt this Prince doe fly
With rougheſt rage, to quenche the Popes deſire.
The Pope doth cauſe th'Italians to rebell,
And for to builde the Citie of great fame
Of *Alexandria*, bycauſe he would expell
The Prince himſelfe, and tooke the Cities name.
Not ſo content, at *Venice* afterwarde
Th'Emprour is, where Pope (through paſsing pride)
Alonely not vilependes the Prince, nor ſparde
In worde and deede from modeſtie to ſlide,
But cauſed him full humblie to kneele downe,
And with his foote ſtroke off the Royall Crowne,

* *Of Excommunication.*

When he was Pope.

The vvorſt is ſaide.

¶ The liues of .ij. Popes, vz. Alexander the second, and Gregorie the seauenth.

Then hearken to the best, which I wil wright plainely, bycause the fewer exceptions shall be taken, and also bycause in one Glasse thou maiste sée the liues of many Popes, or at least, the mischieues which abound in manye of them. And yet I wil but briefly touch the blacke vertues of one Pope, to witte, Gregorie the seauenth, which before was called Hildebrandus, by his nation an *Hetruscan*, by his Countrey of *Senensis*, by his sect a Monk of *Cluniacensis*. But to shew him the playner, I muste begin with his Predecessor Alexander the second, whom the same Hildebrand did both elect and ouerthrow, thereby to make himselfe Pope.

Presumption.

THis Alexander the seconde Pope of that name, by his countrey a *Millionese*, and Bishop of *Lucensis*, was named (before he came to ỹ Papacie) Anselmus, who by the wylie subtiltie of ỹ saide Heldebrand (the rather thereby to get the Papacie to hymselfe) was in his absence from *Rome* chosẽ Pope there, without eyther good wil or knowledge of the Emperour. Byreson whereof, the Lumbards, by consente of the Emperour, (being present himself at ỹ assemblie) at *Basil* did coũtremaũd ỹ said Pope Alexãder with a new Pope, whose name was Cadol, ỹ Bishop of *Pamensis*, who with a gret army goeth to *Rome*, and after he had fought a battel or two, was with his army put to flight againe. Then Henricus the Emperour, to take away that Schisme, sent thither with his authoritie Otho the Archbishop of *Colyn*, who at his cõming to *Rome*, did greatly trauell to auouch the right of the Emperour in the election of the Pope, and greatly blamed Alexander, for that

that without the Emperours consent, he would be elected. Then Heldebrand (a man borne to the distruction of many) ỳ more puffed vp with pride, through ỳ late obtayned victorie, interrupteth ỳ Archbishops Oratiõ, & sharply defendeth ỳ Bishops deed, alleaging ỳ the election appertayned to the cleargie. Otho (peraduẽture in that matter) regarding more ỳ Bishops than the Emperour, easily yeeldeth, & requireth ỳ a Synode might be assẽbled at *Mantua*, for the appeasing of this Scisme, in the which Synode, it was constituted by Alexander, that no Masse ought to be heard, whiche was saide by any Priest that had a Concubyne: which thing seemed very straunge, for that thereby no man almost through the whole iurisdiction of ỳ Pope was like to heare a Masse. Then he willed that all Bishops, Priests, & Decons, which were maried, should be depriued of their benefices. Neuertheless, he permitted that priests sons (by the consent of the Bishops authoritie) might take orders. He decreed, that the Pope should be elected alonely by the Cardinals: & did many other things in the behalfe of the Clergie and Monks. He commaunded also that *Alleluya* should be omitted frõ Septuagesima till Easter. In these dayes Bishops were made more mightie than Princes, and endeuored to commaunde and prescribe lawes vnto kings. They wrung out Tythes with gret rigor. And the Christian religion of their Vicars was this: they made no scruple to set all nations together by the eares, so they themselues were thereby preferred to Bacchus and Venus. Well, vppon the sodaine (as Cardinal Benno reuealeth) this report of Alexãder brake forth, that where Alexander (sayeth he) nowe at the laste doth vnderstande that he by the guyle and subtiltie of Heldebrande, and of the Emperours enemies, was elected and enthronized: he hath euen nowe betweene the times of the solemnization of the Masses, vttered this speeche vnto the people, viz. that he would not sit in the Apostolyke Seate, without the licence of the Emperour, and openlye vttered,

Bishops.

Conscience accuseth the Pope.

that he would write to the Emperour to that effect. Which when the Brande of Hel, (Heldebrande I woulde saye) vnderstoode, he couilde scarcely withhold his handes till Masse was done: but so sone as Masse was ended, he raged with violent hands vpon Alexander, and carried him to the Aulter, to a by corner (where before his *Pontificalibus* or Bishops roabes were fully from his backe) he did bobbe and buffet him cruelly, and taunted, and checked the silly Pope, bicause he had respect to the Emperour, and sought his fauour. And therfore the said Heldebrande presently decreed, that frō ỹ day forwarde the Pope should haue no better allowaunce, than fiue shillings of the coyne of *Lucenſis*. And frō thence forth Heldebrande himselfe receiued to his owne vse, the whole reuenue of the Church of *Rome* (poore Pope Alexander stil in prison) and thereby gathered togither a masse of money innumerable. And afterwardes, in the yeare of our Lorde one thousand threscore and fourtéene, the silly miserable Pope Alexander, yet remayning vnder the seruile yoke of Heldebrande, in a certaine euening (peraduenture not vnpoysoned) gaue vp the ghoste. The selfe same houre Heldebrand, by ỹ force of his souldiers, without consent of Clergie or people, is enthronized, in doubt, least throughe delay, some other might be elected. To the election of which Pope, not any one Cardinall subscribed. To which election when the Abbot of *Caſsimenſis* came, Heldebrande sayde vnto him: my brother, thou hast hastned to slowlye. And the Abbot answered again: And thou (oh Heldebrande) hastest hyed thee ouer hastily, in that thou against the Canons hast vsurped the seate Apostolike, before thy maister the Pope is buried. But Heldebrande thus enthronized, howe he liued, in what sort he remoued the modest Cardinals, whych should haue bin both stay and testimonie of his life and doctrine, how miserably he perplexed them, with how many heresies he infected the world, with how muche periurie & intollerable treasons he enriched himself, a number of men

couilde

coulde scarcely write. But the innocent bloud of the christ-ned lambes of Christe, whiche by his bloudie meanes and tyrannous authoritie was shed, crieth yet reuenge against him. Thus much sayth Benno.

Nowe sir, this courteous Gentleman is nowe Pope, and called Gregorie the seauenth, howbeit, a Sorcerer, Inchaunter, and diuelish Juggler stil, by which meanes, and by his wonderful tiranny, he obtayned his Apostolike seat. The maner of his creeping vp to that dignitie was thus: He at first left his Monasterie, & came to *Rome*, and there crept into the speciall fauor of Laurentius the wicked Cardinall, of whome he diligently learned Witchcraft and Necromancie, whiche Sorceries the same Laurence in hys youth sucked amongst others out of that Sathanical monster Pope Siluester the seconde of that name. There was singular friendshipppe betweene this Laurentius, Theophilactus, Iohannes, Gratianus and Heldebrande, and they were chiefe Prelates or Cardinalles of the Romishe Sinagog: throughe whose helpe Heldebrand being very subtile, brought euery thing to passe euen as pleased hym, and specially, when the same Theophilactus was Pope, who was called Benedictus the ninth, in whose time the saide Heldebrand renued againe euery mischiefe which in anye former Popes time had bin practised. He had one especiall Sathanicall elusion, for when he lifted (as Benno doeth witnesse) to shake his gowne sleeue, he woulde make sparcles of fire to flye out thereat, by whiche diuelishe miracle he so blinded the eyes of the simple people, as they deemed it a speciall token of singular holinesse. And bycause (sayth he) the Diuell coulde not persecute Christ openly amongst ỹ Pagans, he craftily subuerted his name in a false Monk, vnder colour of Religion. God Authours write, that this Heldebrand, by the helpe of Gerardus Brazantus, poysoned fiue or eight Bishops, therby to haue the more plain passage to the Papacie, yet amiddes all these mischiefes, thys well-disposed Prelate carryeth hys craft so

The maner of hys creeping

Elusio.

The Pope a poysoner of Bishoppes.

runningly,

cunningly, as it was not once suspected, that Heldebrande desired to be Pope. For before he had the name of a Pope, he only for the most part was ỳ Popes instrument, by wicked inuentiõs to deuise by little and little those mischiefes, which in his owne Papacie he established with effect. This notable Hypocrite, vnder pretence of Religion and godlinesse committed euery kind of vniuste, detestable, & wicked villanies. He accused his Lord & Master Alexander ỳ secõd, for that he soughte the aide of Cæsar againste his enimies, saying in derision: It is meete (forsoth) that he, according to the Cannons, shoulde holde the Pontificall dignitie, which contrarie to the same lawes, desireth succoure from a prophane Prince: and therefore vppon his owne authoritie, he not onely deprined the Pope of his Papacie, but caste him into prison, and there secreatly murdered him, and vsurped his place before he was buryed. He imparted both his substaunce and secreat aduise (as Benno sayth) vnto Brasutus, and one Iudeus, his familiar friendes, throughe whose meanes and persuasion, many men wincked at hys wickednesse. For those bribed persons (before Alexander the late Pope was in his graue) euen trumpet-like sounded abroade, that Peter the Apostle had chosen Heldebrande, & therevpon inthronized him Pope, by the name of Gregorie the seauenth. And this was done. 1000. yeares after the destruction of Hierusalem, in the whiche time, these Vicars of Sathan beganne openly to chalenge to themselues the name of God, and the office and vertues of Christe Iesus, very God, and very Man. For in this yere, in the declaration and election of this Gregorie, it was proclaymed, that the true Vicar of Christe was created Pope. And thys Gregorie also toke vpon him those things which are written of Christ in the second Psalme. He changed the lawes of Christ and the omnipotente God the Father, in forbydding the mariage of Priests, and spoiling Princes of their kingdomes. This Gregorie was originall of the discorde

and

and battell betwixt Gog and Magog mentioned Apoc. 20. than the which was neuer any conflict more pernicious or wicked, whose example Vrbanus one of his familiars dyd follow. Of this Gregory, Benno further declareth the hystorie ensuing. Vpon a time (sayth he) when Gregory came from *Albania* to *Rome*, he forgat to bring with him his vsuall and accustomed Booke of the blacke arte, without ye which Booke, he seldome or neuer went forth to any place: which thing, whē in his iourneying he had called to memorie, euen at his entrāce into ye gate called *Lateranensis*, he half amazed, called hastely to him a couple of his most familiar friends, and the accustomed and faithfull ministers of hys mischiefs, those he straytely charged to fetch him the same Booke with all spēede possible, vrging them extreamely, that they shoulde not presume to open that Booke by the way, nor seeke to discouer the secretes therof by any deuise. This streight charge so much repugned their affections, as how much the more strongly he forbad them, so muche the more their desire kindled, to searche the mysteries of the same Boke. They go, and in their returne, they vnclasped the same, and diligently perused the detestable preceptes of that diuelish arte: and therevpon the pretie knaues, and offspring of Sathan, came suddaynely aboute them in horrible multitude, whiche when the two yong men (almost out of their wittes) perceyued, with much ado at last they reuiue agayne, and as they themselues did afterward declare, ye euill sprightes were very instant vpon thē, saying: To what purpose did you call vs vp? Wherefore did you trouble vs: command vs quickly what we shall doe, or else will we extend our violence againste your selues, if you deteyne vs here any longer: whiche when one of the yong men with no small feare heard, he sayd, Cast downe to the ground spēedily those walles, poynting with his hande to the high walles of *Rome*, not farre distāt from them, which the wicked Sprites in a moment perfourmed. The No-

Vrbanus, a wicked Pope.

A suddayne passion of the Pope.

The walles of Rome *thrown downe by the Deuill.*

ueſſe Coniurers, making manye Croſſes in ſundry places of their bodies, trembling and ſhaking with horrible feare, were ſo ſore aſtonyed, as hardly they could finde the way to *Rome*, vnto the Archconiurer their maiſter. Thus much of that matter writeth Benno. His Papacie alſo ſcarcely yet begunne, he practized euen in his entraunce thereof, to rack and wreſt the Cannons, whiche other Popes, his predeceſſours, by his owne politike counſell had before ordayned, concerning Simonie, and ſingle life: not to the end that hée might aboliſhe the wicked ſale of ſpirituall benefices, but that vnder pretence of honeſtie, he might take from princes their autoritie, in the beſtowing of Eccleſiaſtical lyuings, and that thereby al Biſhoppes ſhould be brought vnder the ſeruitude of the Sea of *Rome*, which, concerning the right of their election, were more ſubiecte to the Prince, than to the Pope. And for ỳ Henry the Emperour was then the mightieſt of all Princes, this proude varlet dæmed it beſte, at the very firſt, to aſſay the firſt fruite of his Tirannical exerciſe vppon him. And therefore called a counſell togither at *Rome* in *Larino* (*Laterino* I woulde ſaye) touching thoſe matters: But Cæſar occupyed in the warres, coulde not be preſent at the contentions of the Synode: the Pope therefore notwithſtãding the ineuitable let of this renoumed Emperor, ſo ſtomaked his abſence, as he neyther ſpared treaſon nor murder, ſtil ſtirring vp ciuil battels in many places, wt other innumerable kindes of calamities. But chiefly laying ſnares for the Emperours life, he put in practiſe diuers his cunningeſt meanes howe to deſtroy him, and amongſt the reſt, concluded vppon this pernicious determination, to bée accompliſhed in the Temple it ſelfe, euen at the time of publike prayer. Cardinall Benno thus expreſſeth the Hiſtorie. The vertuous Emperour (ſayeth he) did often tymes vſe to goe vnto Sainte Maries Churche whyche ſtandeth vpon the hill called *Auentyne*, to praye. Thys viperous Heldebrande being fully perſwaded by his wicked eſpials,

An horrible deuice of the Pope, thereby to deſtroy the Emperour his liege Lorde.

of

of the Emperoures accuſtomed order therein, commaundeth good view to be taken of the place where the Emperour commonly vſed to ſtand, ſitte, or kneele, in his deuotions. That knowen, he allured (for money) a certayne villayne (a holy counſell of a Pope) ſecretely to place ſtones of huge weight, in the windbeames of the Churche, directly ouer the Emperoures head, that by that meanes, and the direction of the traytor, they mighte euen in the middeſt of the Emperours Prayers, fall vpon him, and daſh out hys braynes. But God, who in miraculous ſort defendeth hys people, and when him pleaſeth, conuerteth the treaſon to the ſubuerſion of the Traytor, thus finiſhed this tragedie: The vagabond varlet hireling is nimbly occupyed aboute the accompliſhment of his buſineſſe, and placeth the murthering ſtones, as beſt ſéemed to him to ſerue the purpoſe, and bycauſe he would be ſure to haue ſuch ſtuffe as ſhoulde perfourme his practiſe, he loadeth himſelfe with one ſtone of more weight than he could wel gouerne, and farre greater than the ſéeling of the Churche coulde beare, by reaſon whereof, before he could bring the ſame to his appoynted place, the wayneſcot brake, and ſo the ſtone with the miſerable Traytor fell downe to the pauements of the Church, and was with the ſame ſtone cruſhed in péeces from top to toe, a wonderfull example of Gods iuſt iudgement to ſuche Regicides. The matter & miſfortune at firſt was ſtrãge to ẏ beholders: but whẽ ẏ *Romanes* vnderſtode this enterpriſe, & the wickednes therof, they faſtned a cord to one of ẏ legs of ẏ bruſed, diſmẽbred, & trayterous body, & cauſed the ſame carcaſſe to be drawen through the high ſtrétes of ẏ Citie thrée dayes togither, to the terrible example of all others. Yet neuertheleſſe, the Emperour of his accuſtomed clemẽcy cõmanded that the dead body ſhould be buried. Againe, the ſame Benno thus writeth, that one Iohn, Biſhop of *Portua*, a man to whome Heldebrand was accuſtomed, aboue all other, to reueale the ſecrete cogitations of his hearte, béeyng in the Pulpitte in Saincte Peters

The charitable clemencie of the Emperour towardes a Traytour which ſoughte his deſtruction

Churche in disburthening of his conscience (as it were) reuealed diuers horrible things, before a great audience, and amongst the rest, this for one. There was (sayd he) so detestable a thing by vs and Heldebrand committed, as for the doing thereof, we were all worthy to be buryed quicke: And thus it was. Heldebrand thirsting the death of the Emperour, Paganlike sought diuine answere in forme of Oracle at the Sacrament of the body of our Lorde Iesus, touching the death of the Emperour (as the Pagans were wont to do of their Idols) and bycause the Sacrament answered not, he fell in a rage, and in the same this rage, dyd throwe it into the fire, notwithstanding that the Cardinals whiche were present, resisted to their vttermost, in forbidding him the fact, and therevpon immediately, without lawfull accusation, canonicall assemblie, or order in iudgement, he excommunicated the Emperoure, notwythstanding that he was ouerobedient to that Pope, and seuered the Princes of his Kingdome from him, and by priuie conspiracies, wroughte by sundrie secrete Traytours, sought the death of the good Emperoure: but God (maugre the Pope) alwayes defended him. Oh monstrous strange Treason, proceeding from the Sanctuarie, yea, and from him that will haue the name of high Priest, and seeme to gouerne the Church, and direct the elder Iudges whatsoeuer. And further, the same Heldebrād, by terrour & threatnings, commanded, that none should be so hardy, to defende the Emperoures cause, nor in any wise to beare fauour or good will towards him, wresting the Scriptures violently, to corrobrate his falsehode. But so soone as this Deuill incarnate did arise out of his Iudiciall seate, wherein he had excommunicated the Emperoure, the same his throne, which lately before was new built of most stoute & strong timber, suddaynely by the Prouidence of God, was terribly shiuered in many places, by the which each man conceyued, and euidently did see, howe that wicked decree of

A notable blasphemie against Christ, done by the Pope.

Compare this with the Popes proceedings nowe towards the Queenes Maiestie.

lawes

lawes had by the same his presumptuous excommunicati-
on sowed most terrible Scismes in the Church of Christe.
But when he sawe that his deceytefull deuise toke no suc-
cesse, he beganne to vse open violence and hostilitie against
Cæsar: and the Emperour being thus excommunicated, the
Pope absolueth all men from their oth of fidelitie (as they
tearme it) and sente the Crowne of the Empire to Ralph
Duke of *Swethland*, with this barbarous verse engrauen in
the same. *Petra dedit Petro, Petrus Diadema Radulpho*, whyche
may be thus Englished, Christ gaue to Peter the Diademe,
and Peter giues it Ralph. By reason whereof, Henry was
sore troubled in his minde, and layde aside his royall orna-
mentes, & then he accompanyed wyth his wife, & his yong
sonne, in a cruel sharp Winter, trauelled wolward by dan-
gerous passages towards *Rome*, humbly to craue pardon at
the Popes hand, where he stode at the Citie gate, without
meate or drinke, from morning to night (a pitifull spectacle
both to Angels and men) bearing the opprobrious scoffes
of Heldebrand his Harlots and his Monkes, with most la-
mentable affliction three dayes together, and yet his sute
was no greater, thãto be brought to the speech of the Pope:
but he might not be suffered once to enter into the gates.
At the third dayes end, the Emperour making his petition
somewhat more earnestly, obteyned a spightefull answere,
which was, that the Pope (that detestable Antechrist) had
not yet any leysure to talke with him. Henry yet taking all
things patiently, gaue his diligent attendance without the
gates, suffering in the suburbes many discommodities, for
the Winter was sharper, than accustomably it is wont to
be, and euery thing almost frosen, entreating for pardon,
and at length, that is to say, vpon the fourth day, at the ear-
nest request of Mathilda, a Countesse, whiche (as the story
sayth) the Pope loued very wel, and of the Abbot & Monkes
of *Cluniacensis*, and of Adellaus the Earle of *Sabaudia*, the
Emperour had accesse to the Popes holynesse, of whome he

Note howo Ralph speedeth afterwards.

The Emperor and his wife, and yong son, swyte three dayes to come to the speeche of the Pope.

humblie desired pardon, and into whose handes he offered his Crowne, howbeit the Pope would neither pardon him, nor absolue him from excommunication, vnlesse he woulde first auow to make satisfaction in the Synod for his offence (which was none at all) according to the Popes decree, and performe other vnlawfull, and vnreasonable conditions. To all whiche vnreasonable requestes of the Pope, Henry yelded, and promised to performe, and yet coulde not be restored to his Kingdome. But herein somewhat differeth Sleydan, for he in ỹ third Boke of Monarchies sayeth, that Cæsar Henry was again in fauor with Heldebrād, but the Peeres of *Italy* were mightily offended, that ỹ Emperoure with so great dishonor & shame had yelded himself to him, which inuaded ỹ Papacie by diuelish coniurations, & defiled all things with bloudshead, & adulterie. The Pope and Cardinals did not a little swell in pride in this respect, that they had brought Henry the Emperor vnder their yoke, & therupon toke encouragemēt to attempt greater matters. But Henry (assuring himself in ỹ strength & spirit of God) reuenged these things presently by force of Armes, & after lōg conflict, subdued Rodulphus in ỹ field, whose right hand was cut off in that battell: wherevpon Rodulphus cōmanded, that all the Bishops & authors of this conspiracy shuld be brought before him, in whose presence, he caused ỹ same his dismembred right hand to be layd before him, & therupō vttered these words: I confesse (saith he) that I am wel and rightly dealt withall, for this is the hand with the which I gaue my faith, troth, and loyaltie, to my soueraigne Lorde Henry, but by youre instigation, I haue oftentimes vnluckilie waged warre against him, and violated my faith, & therefore haue receyued this iust reward of my periurie. I appeale therefore to youre consciences, whether you haue ledde me the right way or no: let me therefore be example vnto you, & returne you againe to your King, & performe your former faith, and I my selfe will goe to my fathers: and

The reward of an intruder.

and at that instante, Rodulphus departed this life, after whose death, they (by the Popes cõmandement) created another Emperoure, whose name was Hermannus Saxo, Earle of *Lacelburge*, whiche seconde Emperour also (by the ordinance of God no doubte) was in besẽging a certayne Castell in *Germany*, slayne by the hand of a woman, whych tumbled from the toppe of one of the Towers a mightye stone vpon him. But yet for all this, the vnspeakeable malice of that sauage Tirant could not be restreyned, for hée yet raysed against the said most godly Emperour the third Traytor, whose name was Egbart, a Marquesse, and Cousin to the sayd Henry, which Egbart was apprehended in a certayne Hill, and by the *Cesarians* themselues miserably murthered.

Thus still the liuing Lord defended his seruant against the Pope, that enuious Vicar of Sathan, vnto whose pleasure, his irremoueable mate Mathilda the Countesse, called the Daughter of S. Peter, all this while was wholly addicted, and clérely did forsake the Marquesse of *Estensis* hir husband, whereby it came to passe (as Lambertus Hirswaldensis writeth) ẏ al men mistrusted incest betwixt thẽ: and the common fame was, that Mathilda was the Popes aulter by stealth, & had vnlawful cõpany with him, and yet notwithstanding, this Pope did forbid honest wedlocke in Priests. The Abbot of *Vspergensis*, called Conradus de Bichtenaua, in his Chronicle, writeth thus muche more of the Pope: It is manifest (sayeth he) that Heldebrand was not chosen Pope by God, but by guile and golde intruded hymselfe into the Papacie: for he ouerthrew all Ecclesiasticall Prelates, disturbed the Kingdome of a Christian Emperour, pretended the deathe of a peaceable Prince, defended periured persons, mayntayned malice, raysed discord, stirred vp contentions, made diuorcements, and vtterly abolished whatsoeuer séemed good amongst godly people. This Pope (oh notable hypocrite) was ẏ first Sathanical father, which

The chastitie of the Pope.

whiche by excommunication, depriued Ministers of theyr wiues, and filled the world with all kinde of vicious loue, in so much as that famous Citie, whiche is spiritually called Apoc.11. the Romane Church, became afterwardes by his meane very *Sodome* and *Aegipt*, by disordred Venus, and wicked Idolatrie. And marueilous Tragedies were made through *Italy*, *France*, *Germany*, and *England*, touching the sayd Pope, whiche in this place were ouertedious to rehearse, for this his ordinance was greatly misliked of by many learned men of that time, in that there was in *Germanie* and *France* (besides those which were in *Englande* and *Italy*) aboue foure and twenty Bishops maried, and so for the most part, were all the Cleargie of their Dioces, and they all stoutely defended their wedded estate. These were the Popish actes of that diuelish monster. He commaunded the Cleargie, vnder payne of excommunication, to take the vow of chastitie: he forbad the Monkes to eate flesh: charged the Christiãs to fast the Sabaoth: he decreed offerings to be made in solemnization of Masses. Liberius Arrianus (as one Heretike loueth to preferre another) was canonised, and his feast (as Benno sayth) kept Holyday. By hym were Priestes wedlocks alwayes renounced, by his commandement tythes were payde to his sacrifices, and vppon his controlment, the King of *Polonia* lost his Crowne. This Heldebrand condemned the opinion of that godly man Berengarius, cõcerning the sacrament, ℞ (as it is said) first practised ỳ transubstantiation. By his iudgement, if a lay man possessed Tithes, he committed sacrilege: if he toke vpon him to giue benefices, he was an Heretike, and he that so receiued them of a lay man, was giltie of Idolatrie. And at length, he made his leaden sworde so strong, that by force therof, he from thencefoorth kept down the steeled sceptre of the Empire. These things, and manye more like to them, the Papistes at this day put in vre.

The Pope canonizeth an Heretike.

After long forbearance, Henry ỳ Emperour armed himselfe

selfe against the wicked practises of Heldebrand, and in the yeare of our Lord God. 1083. in the Synode at *Brixia*, & layd his lewde dealings to his charge, & worthyly put him from his Papacie, and substituted another Bishoppe in his place, whom he called Clement the third, and sent his power to *Rome*, whereby he expelled Heldebrande out of the Citie, which done, he led Clement into Sainte Peters Churche, arrayed in his Bishops roabes, & there created him Pope, and brought the Citie to such penurie, that they were constrayned to entreate for peace. But Heldebrande whyche was forsaken and reiected of the Romaines, fled to *Salerna*, bycause he woulde not come in Cæsars sighte, whiche was done in the yeare of our Lorde 1086. where he ended in banishment miserably his tirãous life, wherin he had slaine by sword, sampne, poyson, and other kinds of death, so great a number of men.

The Pope put from his Papacie, and another placed other placed by the Emperour.

Howbeit, the Papists make their boast, that this minister of Sathan did many notable miracles after his death: and after that (as Sigebert witnesseth) a certayne Priest, which died in *Saxon*, had seene him tormented in Hel. Antonius and Vincentius doe both say, that this Heldebrande in the houre of his death called vnto him a certaine Cardinal, and did confesse that he had grieuously offended, for that he by the Diuels enticemente hadde rayled vprores, discorde, hatred, and open wars amongst men: and he commãded this Cardinal to go vnto Henry, to aske pardon of him, for the offences whiche the sayde Heldebrande hadde committed against him.

Those that wright against this Monster, are,

Hugo Candidus Cardinall of *Prenestyne.*
Walramus Bishop of *Niemburgh.*
Venericus Bishop of *Vercella.*
Rolandus Priest of *Permensis.*
Sigebertus Gemblacensis, and diuers other.

And Benno numbreth thirtene Cardinals, which sharply did reproue him.

And I my selfe dare presse against the saide Pope, the fifth Chapter of Esay the Prophete, who in the figure of Christe and his Vineyarde, seeth and foretelleth the abhominations of *Rome*, the sincke and puddle of all wickednesse: of the which Chapter I will presse thée some part, the whole Chapter thou mayest reade when thou wilt, for (God be praysed) the Quéenes Maiestie hathe layde that Booke of saluation open to all men to reade. And these that follow are part of the sentences of that Chapter.

Viz.

Therefore commeth my folke into captiuitie, bycause they haue no vnderstanding.

Their glory is famished with hunger, and their pryde is marred for thirst.

Therefore gapeth Hell, and openeth hir mouth maruellous wide, that their pride, boasting, and wealth, with suche as reioyce therein, may descend into it.

Thus hathe man a fall, and is broughte lowe, and the high

high looke of the proude shal be layde downe.

But the Lord of hostes shall be exalted in iudgemēt, and God that is holy is prayſed in righteouſneſſe: Then shal the sheepe eate in order, and the rich mans landes whiche were layde waſte, shal the straungers deuour.

Woe bee vnto them, that drawe wickedneſſe vnto them, with cordes of vanitie and sinne, as it were with a Carte-rope.

Woe be vnto them that call euil good, and good euill: which make darkeneſſe light, and light darkeneſſe: that make sowre sweete, and sweete sowre.

Wo vnto them that are wise in their owne conceite, and thinke themselues to haue vnderstanding.

Woe bee vnto them that are strong to sup vp wine, and expert men to set vp drunkenneſſe.

These giue sentence with the vngodlye for rewardes, but condemne the iust cause of the righteous.

Therefore like as fire licketh vp strawe, and as the flame consumeth the stubble: euen so their roote shall bee as corruption: and their blossome shall vanishe awaye like duste: for they haue caste awaye the Lawe of the Lorde of hostes, and blasphemed the worde of the holy maker of Israel:

Therefore is the wrathe of the Lord kindled. &c.

IF these exceptions and euerye other, in the saide fifthe Chapter of the Prophesie of Esay, touche not *Rome* directly, and the Popes holynesse properly, I am farre from my purpose: but comparing the Pope and his doings with our vndoubted sauioure Christe, we shall finde the one directlye repugnaunte vnto the other, and then finding them contrarye, it muste nēedes followe, that if Christe be Christe, then the Pope hymselfe is Antichriste. For CHRIST in hys death and passion assureth to vs Saluation: Whereas the Pope

alludeth the cause of our saluation, to consist in his Passes, pardons, pilgrimages, beades, and baggages. Two absolute contraries, and therefore as the one is most excellente, and sufficient to saluation: so the other is execrable, and the direct passage to damnation. For thy greter comfort therefore, compare them togither in this sort, and let the infallible troth of Gods eternal word, be vmpire in the cause. *Viz.*

If that be true, which can nor will not lye,
If that be false, which was nor can be true:
If one for tother tane do leade awry
The mindes of men, & make these mischiefes new:
If troth bring blisse, and falshod carke and care,
Is it not good to know them as they are?

Let troth haue then a blameless passage frée,
And let Gods word, be ballaunce of the cause:
This little booke wil then declare to thée,
How farre the Pope, dissenteth from the lawes
Of God, and séeking honor, gold, and gayne,
Nought dreadeth God, nor feares eternal payne.

A sorish fayre, alone he séekes to make,
And vnder white, to shrowde his colour blacke:
And then by craft, and for his profit sake,
The sincere word of God by force to racke:
So as the simple may not therof déeme,
But be deceiude, and thinke them as they séeme.

As Zeuxis worke, the liuely birds deceiud,
Which peckt for grapes vpon a painted wall:
Euen so the Pope, if he be once receiude,
Wil leade awry the wisest wit of al:
For Zeuxis skill in paynting was not such,
But that in craft the Pope hath twice so much.

That

That so let sequele shorte expresse the cace,
Let Truth be Tutche to trie the golde from drosse:
Take nowe a time his karthell to vnlace,
Great is the gaine, and none at all the losse:
For treasons so shal die, or not increase,
Cut off the cause, and then th'effect wil cease.

Compare the Pope (which chalengeth to be
Christs Vicar here, and ouer all the earth)
With Christ our Lord, and they so well agrée,
As light with darke, and blissfull life with death:
Then, if from Christe directly he doe ierre,
Lette Christ be Christe, and giue him leaue to erre.

The wordes of Christe.

IOHN. 14.

I Am the way to Heauen by path direct:
Why séekst thou then to Heauen an other waye?
I am the truth, my word without suspect:
Why then in vaine, gosse thou more vaine astray?
I am the life to myne, most certaine sure,
That neuer failes, why puttst thou more in vre?

MAT H. 12.

Come hither all that sinned haue to mée,
My bloudy wounds are in my fathers sight,
Discharge youre loades, youre burthens lay on mée,
The lawe is dashte, and you are claymed quite:
What man of flint from suche a Lorde will starte,
As buyes his foe by bléeding at the harte?

And true it is, sith he is Truth alone,
And none could quench the fathers wrath but hée:
And clayming all, he willes the death of none,
But by his death, from death hath set vs frée:
Oh hearken then, and come when he doth call,
No Popish pelfe, but Christ hath bought vs all.

Yet heare one of the Popes vvayes to safegard, for he hath a great many:

Whiche I will not marre, by making into Metre, but set it downe in playne Englishe as I founde it: the thing it selfe is extant at this Printers house, and thus it is, and yet I find it not in any of the three Creedes.

Viz.

Some of Heldebrands *Angels.*

This is the true Copie of the holy writing, that came downe from Heauen by an Angell to Saint Leo Pope of *Rome*, and he bad him take it to King Charles, what tyme he went to the battell of *Roncevall*: and he sayde, what man or woman that beareth this writhting vppon them wyth good deuotion, and sayth euery day three Pater Nosters, and three Aues, and one Creede, that day he shall not be ouercome with his enimies, neyther bodily nor ghostly, nor with Theeues be robbed nor slayne, nor with no pestilence be vexed, nor with no thunder be slayne, nor with no lightning be brent, nor with no fire be troubled, nor with water be drowned, nor with no wicked Sprightes be combred, nor he shall haue no wrath with Lords nor Ladyes, nor falsely be damned with no false witnesse, nor taken wyth no Fayries, nor with no maner of Aries, nor with no Falling euill be smitten. Also, if a woman trauell with childe, lay this writhting vppon hir, she shall haue easie delyuerance, and the childe right shape and Christendome, and the Mother purification of holy Churche, through the vertue of these holy names of oure Lorde Jesus Christe. And these be the names.

A notable medicin both for body, soule, health, life, and goodes.

✠ *Iesus Christus* ✠ *Messias* ✠ *Sothor* ✠ *Emanuel Sabaoth Adonay Vnigenitus Maiestas Paraclitus Saluator noster* ✠ *Agios isxiros* ✠ *Agios Adonatos* ✠ *Iasper* ✠ *Melchior* ✠ *& Baltazar* ✠ *Marcus* ✠ *Matthaeus* ✠ *Lucas* ✠ *Iohes* ✠

Also

Also this wryting saues a man from wicked cumbrance of euill fellowship, and from byting of any woodde Dogge: *Sancte Michael, S. Gabriel, S. Raphael, orate vt illa me protegant & defendant, à morte perpetua liberemur. Amen. Quare fremuerunt gentes. &c.*

This tale (I trowe) doth somwhat touch the quicke,
And as it came from Heauen, so is it true,
For wrytings come from thence (you know) as thicke
As men make nuttes: this matter is not newe:
And more is done in Heauen, than we may know,
Beléeue the Pope, and reade another scrowe.

Hæc est epistola Sancti Saluatoris, quam Leo Papa transmisit Carolo Regi, dicens, quòd quandocunque aliquis eam super se portauerit, in die, vel etiam qua eam legerit, vel viderit, non occidetur ferro, nec igne comburetur, nec aqua submergetur, nec malus homo, nec alia creatura ei nocere poterit. Hæc sunt verba:

Crux ✠ Christi est arma mirabilis ✠ Crux Christi sit semper mecũ ✠ Crux est quem semper adoro ✠ Crux Christi est vera salus ✠ Crux Christi superat gladium ✠ Crux Christi soluit vincula mortis ✠ Crux Christi est veritas & via ✠ Super Crucem Dominicam aggrediar iter meum ✠ Crux Christi pedit omne malum ✠ Crux Christi dat omne bonum ✠ Crux Christi aufert pœnam æternam ✠ Crux Christi salua me ✠ Crux Christi sis super me, ante me, & post me ✠ quia antiquus hostis fugit vbi vidit te ✠ Crux Christi salua, custodi, guberna, & rege me, Thomam, portantem hanc notam diuinæ Maiestatis tuæ ✠ Alpha & Omega ✠ Primus ✠ & Nouissimus ✠ Mediũ ✠ Finis ✠ Principium ✠ primogenitus ✠ Sapientia ✠ Virtus.

Which

Which may be thus Englished:

This is the Epistle of Saint Sauior, which Pope *Leo* sēt ouer to King *Charles*, saying: that whensoeuer any man caryeth the same about him in the day, or else in what day soeuer he shall reade it, or shall see it, hee shall not bee killed with any Iron toole, nor be burned with fire, nor be drowned with water, nor any euill man or other creature maye hurte him. And these are the words:

The Crosse ✠ of Christe is a wonderfull defence, ✠ The Crosse of Christ bee alwayes with mee, ✠ The Crosse is it which I doe alwayes reuerence, ✠ The Crosse of Christe is true health, ✠ The Crosse of Christe ouercommeth the sword, ✠ The Crosse of Christe doth loosen the bondes of Death, ✠ The Crosse of Christe is the Truth and the Way. ✠ I take my Iorney vppon the Crosse of the Lord. ✠ The Crosse of Christe beateth downe euery euill, ✠ The Crosse of Christe giueth all good things, ✠ The Crosse of Christe taketh away the paines euerlasting, ✠ The Crosse of Christ saue me. ✠ Oh Crosse of Christ be vpon me, before me, and after me, ✠ bycause the auntient enimie cannot abide the sight of thee. The ✠ Crosse of Christ saue, kepe, gouern, & direct mee, *Thomas*, bearing this note of thy diuine Maiestie ✠ *Alpha* and *Omega* ✠ firste ✠ and last ✠ middest ✠ and end, ✠ beginning ✠ and first begottē, ✠ Wisdome ✠ Vertue. ✠

This thing that thus the Crosse of Christe doth show,
Must needs preuaile and take the full effect:
The argument is strong, there is no man I trow,
The Crosse of Christe that will or maye reiect,
But whiche is meant? his dome, his death and smarte?
Or else the Crosse which man did make by arte?

Know

Know mortal man, the Crosse was made of wood,
The like whereof is yet vpon the ground:
But our safe port, consisteth in the blood
Of Iesus Christ, the meane which God hath found,
Againe to get which Adams fall had lost,
Not else to winne for any worldly cost.

If so, then take these trifling toyes as vaine,
And trust to Christ which bids thée come at call:
Christ séeketh thée, the Pope doth séeke his gaine,
And will for golde make chaffre of vs all.
Let Pope be Pope, and truste in Christe alone,
For Crosse of life, besides his death is none.

But yet reade this next Iuggling trick
I pray thee, and take it for thy labour,
It was neuer deuised so cheape, nor heretofore solde for so little money.

Hoc carmen nunquam dicetur, sed super hominem,
Mulierem, & puerum feretur, pro latronibus.

VAdo & venio ad vos cum amore Dei, cum humilitate Christi, cũ sanctitate beatæ Mariæ, cum fide Abraham, cũ inuicia Isaac, cum virtute Dauid, cum potestate Petri, cum fiducia Pauli, cum verbo Dei, cum potestate Gregorij, cum oratione Clementis, cum flumine Iordanis. p.p.c.p.9.L.e.g.a.q.q.est.p.t.i.K.a.b.9.L.K.2.a.x. T.9.t.b.a.m.9.2.4.21.b.p.x.c.9.K.q. A.9.9.p.o.qq.3. Vince Pater, ✠ vince Domine ✠ vince Alpha & ω. Adonay ✠ Iesus autem ✠ Transiens per medium illorum ibat. ✠ In nomine Patris ✠ & filij ✠ &c.

Which may be thus Englished.

I Doe goe, and I doe come vnto you with the loue of God, with the humilitie of Christ, with the holynesse of blessed Marie, with the faith of Abraham, with the iustice of Isaac, with the vertue of Dauid, with the might of Peter, with the constancie of Paul, with the worde of God, with the auctority of Gregorie, with the prayer of Clement, with the floud of Iordane, p.p c.p.9.L.e.g.a.q.q.est.p.t.i.K.a.b.9.L.K.2.a.x.T.9.t.b.a.in.9.2.4.2.1.q.p.x.c.9.K.q. A.9.9.p.c.qq.3. Oh only father ✣ oh only Lord ✣ oh only beginning and end: our Lord ✣ & Iesus ✣ passing through the middest of thē went ✣ In the name of the father ✣ & of the son ✣ &c.

This charme at any time nēd not be sayde,
But man or wife, or childe that beareth it,
Of these at al, nēde not to be afraide,
The charme it selfe will therof set him quite.
Thus hath it vertue, more than I can tell,
Or else the effect therof is very smal.
But if you reade and marke it very wel,
The shew is gay, and blasphemous withall.
But prating Prelates, which prate and prie for pence,
Wey God nor Diuel, so gaine may grow from thence.

Yet another.

Hoc scriptum inuenit Ioseph Aromathia super plagam lateris Iesu Christi, digitis Domini scriptum, cùm tolleretur Corpus de Cruce: Quicunq; hoc super se portauerit, malâ morte non morietur, si in Christo crediderit. Et in omnibus angustijs cito liberabitur. Nec timeat aliquod periculum huius mundi. &c.

Thus in English:

IOseph Aromathia did finde this writing vpon the woūd of the side of Iesus Christ, written with the fingers of God, when the bodie was taken from the Crosse: whosoeuer shal

carrie

carrie this writing about him, shal not die any euill death (if he beleeue in Christ) and in al perplexities he shal soone be deliuered, nor let him not feare any worldly daunger at al.

A good Parentesis or faire shadowe, to a foule lie.

And this is the writing as followeth.

Fons ✠ Alpha ✠ & Omega ✠ figa ✠ figalis ✠ Sabaoth ✠ Emanuel ✠ Adonay ✠ O ✠ Rentone ✠ Neger ✠ Sahe ✠ Pangeton ✠ Comon ✠ A ✠ g ✠ l ✠ A ✠ neray ✠ Eloy Ihe ✠ Martus ✠ Matheus ✠ Lucas ✠ Iohannes ✠ ✠ ✠ Titulus Triumphalis ✠ Iesus Nazarenus Rex Iudeorum. Ecce dominicæ crucis signũ, fugite partes aduersæ, vicit Leo de Tribu Iudæ, Radix Dauid. Alleluya, Kirieleison, Christe eleison, Pater Noster, Aue Maria, Et ne nos: & veniat super nos salutare tuum.

See how the faith which we should repore in the bloud of Christ, is transported to a peece of Crossed Papacie.

Oremus.

Omnipotens & sempiterne Deus, parce metuentibus, propiciare supplicantibus.

Here hast thou séene my friend, foure noble things,
The first came down from heauen vnto the Pope,
Which he must yéeld to Charles that noble king,
Therein to put his comfort, life, and hope:
For he, and his, and all that beare the same,
Are therby quit from dolor, sinne, and shame.

An Epistle is the second writing flat,
Sent to the Pope by Sauior the Saint:
So long as Charles doth beare, or readeth that,
No foe, nor fire, haue force to make him faint:
No water drowne, no launce, nor sharpest knife,
Nor Iron tole, haue power to hurt his life.

The third, a charme should séeme of great effect,
Preseruing aye both man, and child, and wife,
From naughtie théeues, and persons to suspect,
That would impaire their bodies, goods or life:
Such strength it hath, thou néedst not it to réede,
But beare the same, it will performe the déede.

The fourth thou séest, the place wher it was found,
By whom, and when, and what the vertue is,
A place of life, a place that doth abound
With streames of grace, of ioyes, & perfecte blysse:
That writing to, as surely was there,
As now the Pope himselfe is present here.

If then thou wilt be cleare from force of warre,
If fires flame, nor waters rage shall dreade:
If neyther théef nor Iron tole shall scarre,
Thy iourney once: Then sticke not this to reade:
For sure, they must be perfect strong and true,
Or else the Pope is worse than Turke or Iew.

A Turke: nay worse. A Iew: a hellhounde sure,
That thus would wash the bloud of Christ away:
The Diuel himselfe durst neuer put in vre,
The flocke of Christ so fouly to betray,
As to deface the merites of his death,
And make vs trust in trifling things on earth.

If Christ affirme, that he is life alone,
If other way to heauen there cannot be,
If other truth besides his truth be none.
What is he then, but may this mischiefe sée:
A franticke man with pride bewitched still,
For money sake, the Saints of God will kill.

And yet for that I would not credite craue,
Without iust cause, note what this Leo was,
Iaphetus writes (my wordes you shal not haue)
A thing right straunge, and how it came to pas:
A noble childe, brought vp in vertuous hope,
Was made a wicked man by being Pope.

These

These are the words of Iaphetus.

LEo the tenth, by his Countrey a *Florentine*, of the most noble stocke of Medices, and called before he was Pope Iohn de Medices, was sometime of Saint Maries in *Dominica*. He was placed by the Cardinals (beyonde all expectation) in the place of Iulius deceassed. He was from his infancie diligently broughte vp, and instructed in learning, & had most learned teachers, chiefely Angelus Politianus, a man right skilfull both in the Greeke and Latin tongs, & did afterwards loue learned mẽ aboue all measure. In the thirtenth yeare of his age, he was made Cardinall, by Innocentius the eyght, and the eyght and thirtith yeare, hee was made Bishop of *Rome*. This Leo, of his owne nature was quiet and milde, but for ẏ most part ruled by troublesome and cruell persons, at whose pleasure, he arrogantly suffered many things to be done. And being giuen to the delicious ease of his body, he pampred his flesh in sundrye delightes and desires of voluptuous pleasures. In his delicate banquets, to make him more pleasant at the table, he greatly respected Musitions and Wine: but he persecuted the Kingdome of God in Luther and others (like a seconde Caiphas) with continuall hatred. For at a time, when Cardinall Bembos proponed a certaine question of that ioyfull message of God, he wretchedly aunswered, Howe greately that fable of Christe hathe bin beneficiall to vs and oure coate, it is euident ynough to all the Worlde. The most wicked verlet did heere most playnely expresse himselfe to be that Antechrist, which Paule calleth, the man of Sinne, and child of perdition. He sent forth pardons no lesse large than folish, to extorte money at his pleasure, for the maintenance of his Harlots and Bastards, and dispersed an innumerable number of prolling Friers, to carrie his trashe through all Christian Realmes.

Did Peter thus? is this the way to fede
Chriſts little flocke, whereof he toke ſuche care?
No no God wot, this rauening Wolfe in dede
Will rend them quicke, and eate them as they are:
A Tigre fierce, a lumpe of raging ſinne,
That ſeekes to ſpoyle, that Chriſte by death did winne.

What man or beaſt, what fiend of Hell coulde ſay,
The Goſpell pure a fable but to be?
But that the Lorde would by his mouth bewray
This Antichriſt, that al the worlde might ſee
A Diuel in fleſhe: which would for money ſake,
Himſelfe, and al the worlde to Hel betake.

But ſince of monſtrous things we ſpeake, proceede:
A monſter foule begets as foule a whelpe,
A monſtrous worde at firſt, and now a dede
In monſtrous ſorte, doth ſpring to be his helpe:
He prolles and pries, ſtil farther gaine to winne,
And gets him mates, to helpe his marte therein.

VVherevpon *Conradus Grebelius* vvriteth againſt Caietanus in this ſorte.

Germanos, decimas tunc cùm extorquere pararet,
Qualem Oratorem iuſſit adire Leo?
Demiſit quendam, labor eſſet dicere qualem,
Nimirum, verbum eſt dicere ſat, Monachum.

Thus in Engliſh:

When *Leo* did purpoſe t'extorte the tithes of *Germany*,
What Oratour did he command into that place thinke ye?
One did he ſed, but paine it were, what one for to expreſſe,
Yet at a worde I will declare, forſooth a Monke, no leſſe.

And

And further Conradus sayth:

Tot aureorum nummorum millia, Sampson Franciscanus ille Mediolanēsis, per eas, in varijs terris collegit, vt mūdus super eo prodigio valde admiraretur. Supra. 1200000. enim ducatorum summā erat, quos vno die pro Papatu emendo obtulit.

In English.

Sampson that Monke of Saint *Fraunces* of *Millaine*, gathered by those trumperies so many thousandes of golde in diuers Countries, as al the world greatly wondred at that monster, for he profered aboue the summe of twelue hundred thousand Duckets in one daye, to buy the Popedome. *Auarice in a Monke.*

A masse of mony here was lewdly gote,
And yet more lewdly would haue bin imployde,
A myching Monke, and eke a myser hote,
Which many soules through falshod had destroyd,
Would nowe be Pope, through Simonie you see,
As suche there haue bin manye moe than hee. *Symonie.*

Leo (sayth Conradus) did make one and thirtie Cardinalles in one day, by the which he scraped vp a huge summe of money: and fore-tokens of most horrible thinges to followe, were seene in the selfe same day. In the yeare of oure Lorde. 1520. when Solimon conquered the Rhodes by force of Armes, euen vppon Christemasse day when Leo shoulde goe oute of his priuie Chamber, to saye his firste Masse in the morning, a certaine house builded mosse beautifully of Marble, fell sodainely down at his backe, and slew a number of his guarde. By this foretoken, God signified to the Pope, that he shoulde shortly perishe for his cruel and wicked offences. For he had wōderfully enriched his bastards, and exalted them (by doing manifest iniuries to others) to most high promotiōs spiritual & tēporal. For he made Iulianus, who *The Pride and ruine of the Pope, controlled wyth the gentle admonition of God.* *The chaste Pope had proper children.*

was accompted but his Nephew by the Sister side, Duke of *Mutim*, and Laurentianus Duke of *Vrbyn*, and marryed the one of them with the Sister of Carolus Sabaudus, and the other with the Dutchesse of *Bolon*. And he depriued the Duke of *Vrbin* of hys Dukedome, thereby to place the one of them in his stead. And he endeuoured the like againste the Duke of *Ferrary*, but preuayled not, howbeit, hée made Iulius hys Nephew a Cardinall.

Tiranny.

In the yeare of oure Lord God. 1521. the first day of December, so sone as he had heard that the Frenchmen were vanquished, slayne, taken prisoners, and banished out of *Italy*, by the Emperoures subiects, and his power, in the middest of his pottes, being merrie, and laughing beyonde measure, he gaue vp the ghost, and in a good minde, when he beléeued not that there was Heauen or Hell after thys life.

An impassible ioy conceyued in bloudshed, was the death of the Pope.

Wherevpon *Actius Sennazarius* pleasantly writeth thus.

Sacra, sub extrema, si fortè requiritis, hora,
Cur Leo non poterat sumere? vendiderat.

In English.

And if thou aske, why *Leo* could not take the sacred ryte
In his last houre? the reason was, that he had solde thē quite.

A prettie iest (if serious things be gamesome) Mămon hath deliuered to Belsebub his patrimonie, the iudgement apperteyneth to God, and there I leaue it.

Of

Of another Pope.

Vrbanus quintus ad Grecorum Im-
peratorem misit tres Agnus dei,
cum versibus infrascriptis.

Balsamus, & munda Cera, cum Chrismatis vnda
Conficiunt Agnum, quod munus do tibi magnum.
Fonte velut natum, per mystica sanctificatum
Fulgura de sursum depellit, omne malignum
Peccatum frangit vt Christi sanguis & angit,
Pregnans seruatur, simul & Partus liberatur.
Dona defert digni, virtute distruet ignes,
Portatus, munda de fluctibus eripit vnda.

In Englishe:

Vrbanus the fifth, sendeth to the Em-
peror of the Gretians, three Agnus
Dei: *with the verses that folowe.*

Balme, waxe & water of the Chrisme an *Agnus Dei* make
Which worthy Iem of my free gift, to thee I do betake.
For as it is of water made, and sanctified by speach,
So in effecte, as Christes bloude, the vertues thereof reache,
Eche lightning to suppresse, and driue away eche sinne,
It helps the childwife, & doth yeeld hir child succes therin:
It giueth to the worthy man rewarde, and quencheth fire,
It saues the wight that bears the same, frō waters rage & ire.

On the backe side of whiche Latine verses, (whiche were lost from an Archpapist) I finde these conclusions written: viz.

From lightning and thunder,
From fire and water,
A woman in trauell,
From all euill spirits.

And also these two verses are written vppon the backe side thereof, whiche I thinke not incident to that matter, for that heretofore I haue heard them properly alluded in an other sense. The verses are these, and concerne Mariages I suppose.

Prima dies grata est, secunda & aduena grata,
Tertia grata parum, quatridiana fetat.

They may be thus Englished:

The firste day is honourable, the second commendable,
The thirde tollerable, the fourth abhominable.

Good Reader here I haue with long discourse
Laide forth these Popes euen somewhat plaine to thée,
Thereby the better to direct thy course
In playnest wise their packing parts to sée,
Digest it wel, and wey the thing aright,
And then (no doubt) thou wilt detest them quite.

Their trinkets here I bring vnto thy showe
As if it were into a Market place,
Peruse them wel, and viewe them all arowe,
And fansie those, wherein thou findest grace,
And fancied once, doe take them for thy hyre,
Accept my paine, I do no more requyre.

¶ A deſcription of certaine of the Popes vvares and merchaundize of late ſent ouer into England,

1 *Superaltare*, is a quadrant or ſtone, four ſquare of Marble, and hathe at euerye corner, and in the middeſt, a Croſſe, and is halowed: theſe ſtones are portible, and ſerue to ſay Maſſe on in any ſecrete place, where there is no Altare, and to that purpoſe are they ſent ouer into Englande.

2 This Croſſe repreſenteth the Croſſe of Chriſte, and the very Croſſe it ſelfe once hallowed and beſtowed in ſecreate place, where it maye be honoured, or elſe caried about man, woman, or child (and being ſtrengthned with the Epiſtle of Saint Sauior) ſaueth and defendeth them whiche beare it, from al manner of perill, both bodily and ghoſtly, as Pope Leo the tenth promiſeth.

3 IHS. This pendent, with the charme aforeſaide, begining *Vade & venio ad vos. &c.* written and incloſed within the ſame, and borne about man, woman or child, defendeth them from théeues, and all other daungers in trauaile, either by water or lande.

4 The *Agnus Dei*, was ſent to the Emprour of *Grecia* by the Pope, and hath as gret vertue as the blond of Chriſt it ſelfe, it is compoſed of Balme, Virgin ware, and Font water, it ſuppreſſeth thunder, lightning and tempeſt, and helpeth women in their trauaile, and ſaueth the infant &c. and nowe is conueyed into Englande with promiſſes of like effect.

5 *Bulla*, is a patent from the Pope, whereof there are ſundrie, ſome yéelde a vile ſort of his bleſſings, ſome a good ſorte of his curſes, ſome his deſperate excommunications & communications: but all ſortes are ſealed with lead, the true impreſſion of which ſeale followeth vnder the laſte figure, which is. 15.

6 This figure of a pierced contrite & torne heart, was cutte out in faire white paper, wherein was folded a little

Jette beadſtone, & in the middeſt of the hearte, lengthwiſe, was written, *Bauariæ granum benedictum*, and directed with theſe wordes: To his louing friende E.D. with graunte of fiue hundreth dayes of pardon.

7 A paire of hallowed beads of that proportion, ſente from a Catholike friende to an auntient Gentlewoman in England, the beades were of Bore, with promiſe of ſafetie to the receiuer, who did purchace them.

8 A paire of beades of the like number, but leſſe beads, ent likewiſe from one friend to another, with promiſes of larger ſucceſſe, than hath fallen out (God be praiſed therefore) the beads ſeeme to be darke braſſe!, or bright Ibonie.

9 A Crucifix with Mary and Iohn, vnder whiche are written theſe wordes: *Hæc tres mihi ſpes*, Theſe are my three hopes, as if Chriſte alone were not of ſufficient value.

10 An other *Agnus Dei* which is hollow, & hath the goſpell of S. Iohn written in fine paper, and placed in the cõcauitie of the ſaid Jewell, & worketh wonders in the defẽce of ſuch as weareth them: in ſomuch, as it defẽdeth them frõ all perills whatſoeuer.

11 The figure diſcloſeth it ſelfe: For he knoweth not whether Chriſt or Mary be of greater power, and therfore ſtandeth in doubt whiche way to turne himſelfe.

12 Are one ſet, or tenne greate Jet beads, and they promiſe ſo many hundred days of pardon, as they are recorded ouer in, that is, for euery one day wherin they are repeted, euery one beade yeldeth one hundreth dayes of pardon.

13 Theſe foure little beades whiche ſeeme to be vpon a ſtring, were hallowed by the Pope as all the reſte were, but they ſpecially were putte in a peece of paper likewiſe hallowed, in whiche paper is written as followeth. viz. Of theſe foure graines, two are for Maiſter G.L. and the other two for Maiſter I.B. ſent thẽ by Sir P.S. who alſo requeſted of the receiuers to haue ſaide a *Pater noſter* for his fathers ſoule, another for his mothers, & the third for himſelfe: with

which

whiche, if also they will adde one for me, who am partely causer of the sending of them to thē, I (P.S.) hope to requite it: euery graine yéeldeth a thousande dayes of pardon. The other lose beads were sent to other friends to like purpose, but howe muche affiaunce both the sender and receiuer do attribute to these baggages, wer both to long & to shamefull to write, but at the least they yéelde more dayes of pardon in one yeare, than there be natural daies in two yeres.

14 These are likewise hallowed graines, sente ouer, with promise of infinite dayes of pardon to al those whiche wil buy them.

15 The Popes common Seale to al Bulles.

To which purpose.

Christe with his bloude hath bought vs, not with golde:
The Pope for gaine both Christe and vs dothe sell.
My life (saith Christ) to saue your liues was solde:
My trashe (saith Pope) will kéepe you all from Hell.
Lament your sinnes (saith Christe) and followe me:
My pardons (saith the Pope) must set you frée.

My kingdome is not of this worlde (saith Christe)
Let him that woulde be chiefe be made your thrall.
Upon the earth (saith Pope) I am the highest,
The fullnesse of my power includeth all.
Nowe if the Pope and Christe do thus agrée,
Howe can the Pope (on earth) Christs Vicar bée?

Legatus and Apostolus are one,
In sense, (I meane) they differ but in tongue.
Christ had but twelue apparantly is known:
The Pope (forsoth) hath such a shameful throng,
As euery king he can salute with one,
And yet he wanteth not a beaste at home.

And of the twelue that Christs had here on earth
One (traitorlike) was euer gladde of golde,
And he beganne: and since Christs pretious deathe
(Euen Judas-like) these Prelates aye haue solde

The merites of his agony and smarte,
And say oure health consisteth in their arte.

Well, Christs Apostles were poore Fishermen,
And taught the worlde the sacred worde of life,
And for their paines were whipped nowe and then,
Some stoande to death, and some were kilde with knifes
His Saincts were slaine, for that they blamed sinne,
They preached Truth, and spent their lives therein.

The Popes are Lordes and mates with euery King:
They come from him that neuer felte no want:
They take good golde for al the trash they bring:
They must haue store, they care not who haue skant:
His Saintes are such, as seeke their Princes spoile,
Their countries sacke, and conquest of the soyle.

Shewe one such I pray you:

The Diu'lish Monke that poysoned King IOHN,
Doth prowe (alas) this Tragedie too true:
The Mayde of Kente, may well come forth for one,
That sought to change our Hony into Rue:
But as they sought, so God that is most iust,
Did yéld them méede, and will do still I trust.

And howe?

The Monke.

The heartes of Kings are in the hande of God,
Their rule and powre are lent them by the Lorde:
The Tyrant stout is but his scourge and rod:
The godlie Prince also he doth avorde
Where he doth please: and straightly hath appointed,
No violent hande to touch the Lordes annointed.

This

The poysoning of K. Iohn.

This Monke forsoth that *Symon Swynsted* hight,
A Swine in deed, and quite deuoyde of grace,
When that King Iohn had brought this Realme in plight
From Rebelles rage, to somewhat better case:
In doubt the King (who in that Abbey lay)
Should touch their state, deuise this wicked way:

I will (q he) vnplace this cruell King,
And ridde hys life, thoughe I do die therefore:
For why (sayth he) it is a worthy thing
For one to die, to saue a number more:
I can but die, and die I will herein,
And kill my selfe, a Martyrs name to win.

A desperate Monke.

A stinking Martyre.

Then goth he to the greasie Abbot straight,
And breakes to him the treason in his thought,
Who wepes for ioy, and nowe concludes the baight,
Whereby (alas) this Regicide is wrought.
The Monke will die to kill his liege and King,
The Abbot eke absolues him of the thing.

Talis pater qualis filius.

And thus (absolude) the Monke and Abbot parte:
Forthwith the Monke doth to a garden go,
And there beginnes experience of his arte:
He takes a Tode, and beats and prickes it so,
As that same Tode, through rigor of the paine,
Casts vp his gorge, wherewith the King is slaine.

The same he puts into a cuppe of wine,
And to the King he commes with smiling cheare,
My Liege (saith he) here is a draft so fine,
As like to it, thou neuer drankest yeare:
I will beginne, accept it at my hande:
This washaile shall be ioyous to thy lande.

The falsest hart shews fairest face.

The Monke therewith did drinke a hartie draught,
And humbly gaue the rest vnto the King,

Who

Who dranke the same, whereby his death he caught:
A wicked déede and lamentable thing,
A miser Monke with smoth and smiling showe
To kil a King, the Lords annointed so.

This deadly drinke on either side thus tane,
The Monke vnto the Farmorie doth go,
His guts do swell, his belly breakes in twaine,
A death too good for him that liued so,
To slaye hymselfe, thereby to kill his King,
A traytrous déede, and detestable thing.

The King also a thrée dayes after that
Gaue vp his life, to liue with God aboue.
The Abbot and the Monkes whiche ioyed thereat
Concluded then, that for the constant loue
The murderer bare to them in doing this,
Their Popishe aide should bring his soule to blisse,

And graunted by decrée, in Chapter Courte
Thrée other Monkes continually to sing
For his swéete soule, that did preuent the hurte
Of them and theirs, by poysoning the King:
So as by masking meane the Diuell must misse
The earthly Diuel, whiche durste accomplishe this.

Lo, double murder is absolued here:
A Thiefe doth kill himselfe his King to slay:
The holy Monkes herewith not only beare,
But make a meane to take this sinne away.
Thoughe God doth saye full plaine: Thou shalt not kill:
The Pope doth say againe: He did not ill.

If God and Pope herein not disagrée,
Then ayre and earth are both in nature iuste.
But from suche Popes the faithfull flocke are frée,
Which in the death of Christ alonely truste.
Triumph oh God, beate backe thy foes againe,
And graunte our Quéene long dayes and good to raigne.

AMEN.

IF other men be of my nature and conceite, then surely in reading this short repetall of the destruction of king Iohn, they are in double wise perplexed: the first, for that a noble king, after many battels fought with forraine foes: many conflicts with his nobilitie (set againste him by the Pope:) many curses and excommunications pronounced against him by the Pope himselfe: shoulde nowe at laste bee murdered, by a foule, fatte, false, flattering Monke. And the second, for that the same Diuel incarnate, must to the delusion of the world, and to make a path way to teach the practise of Prince murthur, be in a manner defied, or at least so zealously delt withal, as if he had bin a worthy Martyre of Christ, and died by the Tranny of some Prince in the bũble defence of the faith of Christ. But these perplexities and many moe, are, and must be patiently putte vp, where the preposterous orders of the Pope are in place. But (God be praysed) we are cleare from them, and so I beseech the Lord to continue vs. But when I had deepely perpended, howe straightly the omnipotent Lord forbiddeth murder, I could but trẽble, at ẏ arrogancie of the Abbot, that durst absolue the same, & chiefly before ẏ deede was done, as though he might haue said: In despight of him which forbiddeth murder, I wil dispence with murder. Of what sect was this Abbot think you: certainly he was no *Barnardine*. Wel, bicause thou shalt not kaye long, I will tell the of what coate hee was: forsoth a *Caian*, and if thou aske me what a *Caian* is, I must expresse them thus. They are the Heretikes that worship *Cayne*, saying, that he was made of the one vertue or power, that is, of the Diuell, and *Abel* of the other. These *Caians* say, that *Iudas* was a good man, and his acte a benefite to mankinde: for be perceyuing howe much the passion of Christe shoulde preuayle, deliuered him to the Iewes, that by his death man might be redeemed. They affirme, that the olde lawe was noughte, and denye the Generall resurrection: Of whiche religion no doubte this Abbot

Swinesheade (this Abbot of *Swinsted* I should say) was: for had he eyther feared the law of God, or beleeued the Gospel of Christ, he woulde neuer haue consented to the detestable déede of the Monke, nor so grossely haue absolued (or rather committed) suche execrable murder. But being a *Cayan*, and made of the one vertue and power, as *Cayne* was, he myght dispense with Monke *Simon*, as the *Caians* do with *Iudas*. For séeing there might be a benefite to the Monkes by the poysoning of king *Iohn*, why shoulde not the Abbot (*Iudas*-lyke) deliuer the king his maister into the handes of the Monke to be poysoned, so well as *Iudas* deliuered his maister Christ into the hándes of the Iewes to be crucified? The reason is like, and sure they be Saincts alike, and therefore I leaue Saint *Cayn*, S. *Iudas*, S. *Abbot*, and S. *Monke*, to that one vertue or power, wherof the *Caians* affirme their *Cayn* was made: And I commende pore murdered *Abel*, & king *Iohn* poysoned, vnto Christ crucified, in whome and by whome I hope of ioyfull resurrection to eternall life, by the only merites of Christ his death and passion, to the which god bring vs all. AMEN.

And touching the holy Maide of Kent, I wil shortly rehearse hir tragedie, and thus it was.



About the time of Easter in the seauententh yéer of the raigne of K. Henry the eight, it hapned a certaine mayden named Elizabeth Barton, then seruaunt to one Thomas Kob of the parishe of *Aldington*, twelue miles distant from *Canterburie* in the Countie of Kent, to be touched with a great infirmitie in hir body, which did asce-

at diuerſe times vp into hir throate, and ſwelled greatly, during the time wherof, ſhe ſeemed to be in grieuous payne, in ſo much as a man would haue thought, that ſhee had ſuffered the panges of deathe it ſelfe, vntill the diſeaſe deſcended, and fell downe into the bodie againe.

Thus ſhe continued by fits the ſpace of ſeauen monethes and more: and at the laſte in the moneth of November (at which time alſo a yong childe of hir maiſters lay deſperately ſicke in a Cradle by hir) ſhe being vexed with the former diſeaſe, aſked (with greate paynes and groaning) whether the childe were yet departed this life or no: and when the women whiche attended vpon them both in their ſickneſſe, aunſwered no, ſhe replyed that it ſhould anone: which worde was no ſoonr vttered, but the childe fetched a great ſigh and withal, the ſoule departed out of the bodie. This hir diuination and foretelling, was the firſt matter, that moued hyr hearers to admiration: But after this, in ſundrie of hir fits following, although ſhe ſeemed to the beholders to ly as ſtil as a deade bodie (not mouing any part at all) as well in the traunces themſelues as other the panges paſſed alſo, ſhee tolde playnely of diuerſe things done at Church, and other places, where ſhe was not preſent, which neuertheleſſe ſhee ſeemed (by ſignes proceading from hir) moſte liuelye to beholde (as it were) with hir eye. She tolde alſo of Heauen, Hel, and Purgatorie, and of the ioyes and ſorrowes, that ſundrye departed Soules hadde, and ſuffered there. She ſpake frankely againſte corruption of manners and euill life.

The beginning of hir diuinations, and yet a truth by chaunce.

Things before taught hir by hir cõfederates

She exhorted to repayre to the church, hearing of Maſſe, confeſſion to Prieſtes, prayer to our Lady, and Saincts, and to be ſhorte, made in all pointes, confeſſion, and confirmation of the Popiſhe Creede, and Catechiſme, and that ſo deuoutely and diſcreetely (in the opinion of the Recorder of this Hiſtorie) that he thought it not poſſible for hir to ſpeak in that maner.

The marke ſhe ſhotte at.

But amongst other things, this one was euer muche in
Here beganne the Pageant. hir mouth, that * she would go home, and that she had bene
at home, whereas (to vnderstanding of the standers by)
she had neuer bene from home, nor from the place where
she lay: whereupon being (in the time of another traunce)
demaunded where that home was, she answered, * where
she sawe and heard the ioyes of heauen, where Saincte
A sweete preparatiue to a newe Pilgrimage. Michael weyed soules, where Saincte Peter carried the
keyes, and where she hir selfe had the companye of our La-
dy at Courte of streete, and had heartilye besoughte hir to
heale hir disease, who also hadde commaunded hir, to offer
A lye at first dash, for there were no belles in the steeple. vnto hir a Taper in hir Chappel there, and to declare bold-
ly to all Christian people, that oure Ladye of Courte of
Streete had relæued hir from the very point of death: * and
that hir pleasure was, that it should be rong for a miracle. *

Which words when hir maister heard, he said that there
A ready answere. were no Belles at that chappel, whereunto the mayden an-
sweared nothing, but the voyce that spake in hir proceeded,
saying. Our blessed Ladye will shewe moe miracles there
shortly, for if any depart this life sodainely, or by mischance
in deadly sinne, if he be vowed to our Ladie hartily, he shall
be restored to life againe, to receiue shrifte and housel, and
She was informed immediately after dinner, of the best dishe that the Hermite shoulde haue to supper. after to depart this world with Gods blessing. Besides this,
she tolde them what meate the Heremyte of that Chappel
of our Ladie at Court of streete had to his supper, and ma-
nye other things concerning him, whereat they maruelled
greatly.

And from that time forward, she resolued with hir selfe,
to go to Courte of streete, and there to pray and offer to our
Lady: whiche also she did accordinglye, and was there de-
layde of hir cure for a certayne season, but yet (in the
meane tyme) put in assured hope of recouerie. During
whyche meane whyle, the fame of thys marueylous
Mayden was so spreade abroade, that it came to the eares
of Warham the Archbyshoppe of Canterburye, who

directed

directed thither Doctor Bocking, Maister Hadleigh, and Barnes, three Monkes of Christes Churche in *Canterburie*, father Lewes and his fellowe, two obseruant Friers, his Official of *Canterburie*, and the Parson of *Aldington*, with commission to examine the matter, and to enforme him of the truth. These men apposed hir of the chiefe poyntes of the Popish beleefe, and finding hir sound therin, not onely waded no further in the discouerie of the fraude, but gaue it great countenance, and ioyned with hir in the setting forth of the same: so that at hir next voyage to oure Lady of Court of streete, she entred the Chappell with *Aue Regina Cælorum* in prickesong, accompanyed with these Commissioners, many Ladyes, Gentlemen, and Gentlewomen of the best degree, and three thousande persons besides of the common sort of people (as my Authour sayth.) There fell she eftsones into a maruellous passion before the Image of our Lady, much like a body diseased with the falling Euill, in the whiche, she vttered sundry metricall and riming speeches, tending to the worship of oure Lady of Court of streete (whose Chappell there she wished should be better maynteyned, and to be furnished with a dayly singing Priest) tending also to hir owne bestowing in some Religious house (for such (sayde she) was our Ladyes pleasure) and to the aduancement of the credite of suche fayned myracles as the Authour hereof reporteth.

Papacie hydeth Treason, and aduãceth Traytours.

The weake mayde is nowe a strong hypocrite.

This done, and vnderstode to the Archbishop, she was by him appoynted to Sainct Sepulchres, a house of Nonnes in *Canterburie*, where she laboured sundry times of hir disease, and continued hir wonted working of miracles, resorting often (by way of trance only) to our Lady of Court of streete, who also ceassed not to shew hirselfe mightie in operation there * lighting Candles without fire, moyst-ning womens breasts, that before were drie and wanted milke, restoring all sortes of sicke to perfect healthy, reducing the dead to life againe, and finally, doing all good to all such

Miracles in shew and not in deede, as shall be shewed how in the end of this story.

such as were measured, and vowed (as the maner was) vnto hir, at Court of streete.

Thus Elizabeth Barton was aduanced from the condition of a base seruante, to the state of a glorious Nonne: The Hermite of Court of streete was enriched by dayly offering: Sainct Sepulchres gotte the possession of a holy Mayden: God was blasphemed: the holy Virgin hys Mother mishonored: the sillie people were miserably mocked: the Bishops, Priestes, and Monkes in the meane time, with closed eyes wincked, and the Deuill and his limmes with open mouth laughed at it.

She was made a Nonne, you see the cause why.

And thus the matter stode sundry yeares togyther, vntill at length the holy Mayden (not contenting hir selfe within hir former boundes of hipocrisie) stepped into matters whyche touched the Kings Maiestie Henry the eyght of immortall memorie, and the state of the Realme, so deepely and so peruersely, as tended to the ouerthrow of all togyther, as commonly the Popes practises doe: whereupon by his highnesse commaundement, hir doings were once agayne examined (not by men giuen ouer to beléeue illusions, but by suche as had the prudent power of proouing Sprightes,) and then was manifestly founde, apparantly proued, and by the offenders themselues confessed, that the weakenesse of the Mayden, and the rigour of hir infirmitie at firste, caused hir to speake in the time of hir trance she knew not what (as familiarly we sée many sicke folkes in the extremitie of their sickenesse do) and that Richard Mayster Clearke, Parson of *Aldington* aforesayd, did persuade hir, and brought hir in beléefe, that the maruellous wordes which she spake in hir trance, procéeded of the inspiration of the holy ghost, and that she was greatly to be blamed, if she woulde hide, or dissemble the wonderfull workes of God shewed in hir: for afore thys his sayde instruction, she sayde constantly, that she coulde not remember, that shée spake anye suche notable wordes in hir trances as was

Hipocrisie is found out, whē sincerities pursueth hir.

Ri. Mayster *was the man which told hir what shoulde be done at the Church and Hermitage alwayes before hande.*

reported

reported to hir by the sayde Richarde Mayster, but after that instruction, she not alonely founde courage to forge, fayne, and counterfet suche maner of traunces, and craftie speeches, as the sayde Parson tolde hir that she vsed in hyr sickneste, but also imagined what might best serue the turne of hir, and hir confederates, and that would she in dissimuled traunces vtter, and what she vttered, that woulde they delyuer abroade as verities reuealed by the holy Ghost: and at last, by the counsell of Edwarde Bocking Monke, professed in the Monasterie of Christes Churche in *Canterburie*, and Doctor of Diuinitie, the sayde Elizabeth seeming to be in the extasie and extremitie of hir sickneste, in a maner distract in a trance, sayde amongst other wonderfull wordes, that she should neuer take health of hir bodye, tyll suche tyme as she had visited the image of oure Lady, being in the Chappell of Court at streete aforesayde: and that oure Lady appeered vnto hir, and shewed hir, that if she came to the sayd Chappell at the daye to hir appoynted, she should be restored to hir healthe by miracle (where in deede she was before that restored to hir perfect healthe by dyet and Phisicke, and by the course of nature, whyche expelled the matter beeyng cause of hir sickneste in the meane times, whyles the sayde Parson of *Aldington* was with the sayde Archbishop of *Canterburie* in aduancing hyr credite as aforesayd: wherevpon, the sayde Edwarde Bocking, and Richarde Mayster, councelled and procured the sayde Elizabeth to be broughte and conueyd to the sayde Chappell of our Lady, and there openly in the presence of the people (whiche were aboue two thousande persons) she vsed and experimented suche lyke traunces and alterations of hir face, & other the outward sensible parts of hir body, as she vsed in the extremitie & extasie of hir said sickness: she declared that she then & there receiued hir health by miracle of our Lady, whose image was in ỹ said Chappel, and that it was the pleasure of God, that the saide Edward Bocking

Now waxed she cunning.

Another lye, for she was not healed at hir comming, nor at all by miracle, but by Phisicke, as appeareth in the Statute Anno. 25. Henrici. 8.

This lye wrought wonders by the help of hir ghostly father.

should

should be hir ghostly father, and that she shoulde be a Religious woman, as she was taught by the sayd Edward Bocking, and R. Maister. And within a while after the demonstration of such false, seyned, and dissimuled traunces, she appeared to the people to be suddaynely revealed from hyr sickneese and afflictions, by the intercession and meanes of the Image of oure Lady, being in the same Chappell, * by meanes of whiche false seyned hypocrisie, dissimuled and cloked sanctitie, so conspired, and craftily ymagined by the sayd Edward Bocking, and Richard Maister, the sayde Elizabeth was brought into a maruellous fame, credite, and good opinion of a greate multitude of people of thys Realme. And to encrease the fame of the saide false seyned hypocryte, the sayd Elizabeth afterwardes, by the councell and procurement of the sayd Edward Bocking, entred into the religion, and became a Nonne professed in the sayde Priorie of Saint Sepulchres * to whome the sayde Edwarde Bocking had commonly his resorte, not without probable, vehemente, and violente suspition of incontinencie, pretending to be hir ghostly father by Gods appoyntmente, and by conspiracie twirte him and hir, caused hir still to persist and abide in the practising of hir saide false hypocrisie, and dissimuling traunces and raptes, and that she shuld surmise to the people, that when she was in such dissimuled alteration of hir sensible partes of hir body * that she was then rapt by Almighty God, from the affections of this worlde, and told by the holy spirit of God, many things that should follow to the world, for punishmente of sinnes of the Princes and the people. And that she shoulde saye, that she was muche prouoked and tempted, as well to the sinne of the flesshe, as otherwise, by hir ghostly Enimie the Deuill, at diuers and sundry times, in diuers and sundry fashions, and yet neuertheleese, that she by the grace of God was preserued, and stedfastly resisted such temptations. By occasion of whiche counsell and procuremente of the sayde Edwarde Bocking,

A dead blocke made a liue woman, as the blinde man receyued his sight by miracle at S. Albanes.

The holy Nonne scarce honest.

Blasphemy.

She felt hir selfe a woman, yet honest ynough she sayth.

Bocking, the sayde Elizabeth by continuance of time, toke such a courage vpon hir, that she falsely fayned, and sayde that she had many reuelations of Almighty God and hys Saintes, wyth heauenly lightes, heauenly voyces, heauenly melodyes and ioyes, and specially in a Chappell of Saint Giles in the sayde Nonnerie, to the which Chappell she oftentimes resorted, to receyue visions and reuelations, as commanded by God (as she falsely reported) and specially by nighte, saying, that the Dorture dore was made open vnto hir by Gods power, vttering the same as well to the sayde Edwarde Bocking, as diuers other persons, by which hir false feyned reuelations, and cloked hypocrisie, she was reputed amongst diuers people of this Realme, to be a very holy woman enspired with God, where indede she had neuer vision or reuelation from God, as she hathe playnely and openly confessed hir selfe. And therefore hir stealing forth of the Dorture by night (which was once or twice weekelie) was not for spirituall businesse, nor to receyue reuelations of God, but rather for bodily communication and pleasure with hir sayd ghostly father, and other hir friends, which coulde not haue so good leysure and opportunitie with hir by day. And for a perpetuall memorie of the sayd fayned and dissimuled hipocrisie, and false reuelations of the sayd Elizabeth, the sayd Edward Bocking, Richard Mayster, and Iohn Diring a Monke in the sayd Monasterie of Christes Church aforesayde, made, writte, and caused to be written sundry Bookes both greate and small, both Printed and written, concerning the particularities of the sayde false and feyned hipocrisie and reuelations of the sayde Elizabeth, or the defence or greate prayse of the same, amongst the which, one Pamphlet, conteyning foure and twentie leaues (penned I wote not by what doltish dreamer) Printed by Robert Redman, entituled, A maruellous worke of late done at Courte of streete in Kente, and published (as is pretended) to the deuoute people of that

Sweete pastime in S. Giles his Chappell in the night time.

I beleeue heerein she sayd true.

time, for their ſpirituall conſolation, was one, in the whych was founde the very firſte beginning to haue bin as afore-ſayde, ſo farre as the premiſſes tende any thing at all to the credit of the ſayd Elizabeth Barton: but the reſt amongſt a number more, were founde out by the greate wiſedome of the ſayde late Kyng HENRIE, and hys politique Counſelloures, for the better ſafegard of the ſayde King, and tranquilitie of hys Realme and Subiectes, the ſubuerſion and deſtruction of the whyche, was all that thys feyned hypocriſie pretended, of the whyche I will yet rehearſe a Pageante or twe more, and make an ende.

The marke whiche the Pope and Papiſtes did, and do ſhoote at to ouerthrow.

There is further amongſt the ſayde falſe and feyned reuelations (ſurmiſed by the ſayde Elizabeth, and put in writing in dyuers Bookes, by the falſe conſpiracie, meanes, and procurement of the ſayde Edwarde Bocking, Richarde Mayſter, Iohn Dering, and other their complices) expreſſed, that the Deuill ſhoulde appeare to the ſayde Elizabeth in dyuers faſhions, ſometimes lyke a man wantonly apparelled, ſometymes lyke a Birde deformed, and ſometime otherwiſe: and that Mary Magdalene ſhoulde often appeare to the ſayde Elizabeth, and reueale to hir many reuelations, and at one tyme, ſhoulde delyuer to hir a Letter written in Heauen, parte whereof was limned wyth golden letters, where in deede the ſelfeſame Letters were written by the hande of a Monke of Saincte Auguſtines in *Canterburie*, named Hawkherſt, and ſo approued and confeſſed.

The Deuill did often viſit hir.

The Angell which brought the writing to Pope Leo *from Heauen, brought this to the holy Mayde of Kent.*

There was alſo written, and conteyned amongſt the ſayde falſe and feyned myracles and reuelations, that when the Kings hyghneſſe was at *Caleys*, in the enteruiew betweene hys Maieſtie and the Frenche Kyng, and hearing Maſſe in the Churche of our Lady at *Caleys*, that God was ſo diſpleaſed wyth the Kings highneſſe, that hys

grace

grace saw not in the tyme of the Masse the blessed Sacramente in forme of bread, for it was taken away from the Priest (beyng at Masse) by an Angell, and ministred to the sayde Elizabeth, beyng there presente and inuisible, and suddaynely conueyed agayne, and rapt thence by the power of God into the saide Nonnerie, where she is professed, with many other false feyned fables and tales, deuised, conspired, and defended by the sayd Elizabeth, and hir sayde accomplices, to the vtter reproche and perill of destruction of the Kings person, his honoure, name, and fame, meaning thereby to bring hys Maiestie into a grudge, and euill opinion of hys people, and so to cause a generall insurrection, to the vtter subuersion of this noble Realme.

Good subiects I warrant you.

The wonted guise of the Pope against such Princes as aduance the Gospell of Christ.

But God, whiche holdeth the enimie of Man, and Prince of darkenesse, the Deuill hymselfe, and father of falsehode, in suche compasse, as he can not passe one heares breadth beyonde hys limittes, checketh nowe the reine of these most wicked imaginations, in suche sorte, as they are quite ouerthrowne in theyr owne deuises, maugre the Pope, and all theyr Popishe comforters, and accordyng to due deserte, euerie offendour punished, as the qualitie of theyr offence deserued: for euery deuice was deciphered, the hipocrite and hyr comforters bewrayed, the deceyued people fullie satisfyed, these daungerous deceyuers worthily executed, and the Deuill their maister quite and cleane confounded, and that triumphant King HENRIE the eyght, lyued and raigned many yeares after in hys regall Throne, wyth greate conquest ouer hys Enimies, and to the vtter ouerthrowe of the Pope hymselfe, and all suche false Dreamers, and dyed the Seruante of GOD in fayre age, when it pleased the Almightie to ende hys fatall file, in perfite memorie, and quiete deathe, and leafte

behynde hym, amongſt other his famous Children, oure dredde and ſoueraigne Lady Queene ELIZABETH, to treade downe the Pope, and all hys Papiſticall, and phantaſticall practiſes, and to rule and directe thys hyr Realme, and hyr louing ſubiectes thereof, in the righte and true Religion of oure Sauioure Jeſus Chriſte, wyth ſuche quietneſſe in gouernemente, and ſuche defence from forrayne foes, as no man liuing hathe ſeene, nor any Chronicle recorderh the lyke, wherein I beſeech the Lorde long to continue hir, to the glory of GOD, and ouerthrow of Antechriſt.

And now to the merrie miracles of the holy Mayde of Kent.

By proteſtation firſt I warne thée note,
Some Papiſt Prieſt bewitched in the Pope,
By cunning help did make this craftie coate
To hide the troth, and had or was in hope,
To haue therfore the cuſtodie and gayne
Of ſome lewde Saint, to counteruayle his payne.
And gayne thou knowſt will make the careleſſe man
To ſtretch a ſtring, and countermand a truth,
And Papiſtes do, and haue done what they can
By Walking meanes, to bring this Realme to ruth.
What lets them then to make or ſell a lye,
So they themſelues haue ſecret gayne thereby?
But yet I thinke he was a merrie man,
For euery wonder brédes a prettie teſt,
Of which my ſelfe ſo playnely as I can
Will ſhew thée part, geſſe thou but at the reſt:
For tempted ſore the Mayden ſaith ſhe was,
And Women weake muſt ſometime yéelde alas.

The

¶ The first Miracle.

Candels were lighted without fire.

Sainct Giles Chappel.

The Candle ment is euen hir tender hart
Which Edward Bocking set on flaming fire,
For he must play the ghostly fathers part,
And shrift was such, as they did both desire.
The place was apt, they toke their times by night.
I thinke I haue resolude this riddle right.

¶ The seconde Miracle.

Womens brestes were moystned, which before were drie and wanted milke.

The Lady which at *Walsingham* did stande,
Had grace also to worke the like effect:
For in hir time a thousand in this lande.
Did seeke to hir that sickenesse to correct,
And seeking founde, and had their ful desier:
By Pylgrisme, Priest, by Monke, or else by Frier.

The Ladie of Walsingham and the holye Mayde had vertue alike.

¶ The thirde Miracle.

The sicke were restored to perfect helth.

It followeth still to ratifie the same,
The breast hath milke, which else had stil bene drie,
Such women then had greatly bin to blame
If they praisde not their Pilgrimage pardie,
The cause wherof was not to gather welth,
But for to haue, which there they had, their health.

¶ The fourth Miracle.

The dead vvas reſtored to life.

The penſiue ſoule, which was ful ſad at home,
And dead through care, by meanes of watching eye:
Did by this cloke abrade, as Pilgryme rome,
And found the mate, which in the hart did lye.
And thus, the harte which was ſtarke deade before,
To life againe this Mayden did reſtore.

¶ The fifth and laſt Miracle.

Finally, al good vvas done to thoſe vvhich were meaſured and vowed to hir in Courte of Streete.

The bowe and meaſure made to hir you ſée,
Did neuer fayle to finde a perfect mæde,
For mayde, or wife, or widdowe that it bée,
That cõmes to hir, are certaine for to ſpéede:
The well of life ſo mightily did ſpring,
As they were ſpedde in euery kinde of thing.

If ſhe were wife, hir huſband was not ſad,
That barren bedde had brought him forth a childe:
The wanton wife could laugh with hart as glad,
To ſée the man ſo willingly beguilde:
The Widowe and the Mayde cannot miſléke,
Since they do finde the very thing they ſéeke.

And where before they ſerued but for droyle,
Hereby they finde a much more better lucke,
They lay aſide their labour and their toyle,
And ſit ful ſoft to giue an infant lucke:
A thouſand ways yong women may do wurſſe,
Than change their toyle, to be a Merchaunts nurſſe.

And

And thus, all good you see was fully done,
To those were vowde and measured to hir,
The riddle is resolude, thou nedst not runne
A further course, nor once thy compasse stir,
An Oracle to finde of more effect,
For troth is troth, and voyde of all suspect.

FINIS.

THe reasons which leade me to this construction of ỳ premises, are great, and manye, which are euident to euery man, that mindeth to see the same, for who so will bestowe the labour to reade the statute, made *Anno* 25. Henrici octaui, intituled, An act concerning the attainder of *Elizabeth Barton* and others, whiche vnder coloure of Hipocrisie, dissimuled Sanctitie, and falsse fained Miracles, trayterously intende to destroy our soueraigne Lorde the King, and to depriue him of his Realme and dignitie royall. Cap. 12 shall see such abhominable practises done vnder pretence of sanctitie, as were to much to be expressed here. And peraduenture, such as will plainely leade him to further cõstructions, than here were comely to expresse: for surely (except the life of Saint Dominicke, which is in *Legenda aurea*, wherein is expressed both the cure and manner of curation of a yong Nonne, so beastly as would loath any honest eare to heare) I did neuer heare any thing, that was more abhominable, nor further repugned the lawes of God and nature, than the life and practises of this abhominable Nonne, whiche for humanitie sake I ceasse further to write off, knowing that I am alreadie tedious herein, as well to the Catholicall Christian, as to the preposterous Papist.

Thus haue I passed ouer eche thing promised in the contentes of this Pamphlet, sauing certaine Letters inuectiues against the Pope, which now shal be performed by Gods grace, although for ỳ better introduction therof, I am

driuen

driuen to enter commons with Pope Boniface, called for his vertue sake, the eight Nero. And thus it is.

Pope Boniface was worthilye called the eight Nero: of whom it is rightly saide, he came in like a Fore, he raigned like a Lion, and died like a dogge. For succeeding, or rather inuading after Celestinus, he behaued himself so imperously, that he put down Princes, and excommunicated kings, such as did not take their confirmation at his hande. Diuers of his Cardinals he droue alwaye for feare, some of them as Schismatikes he deposed, and spoyled them of all their substaunce. Phillip the Frenche king he excommunicated, for not suffering his money to go out of the Realme, and therfore cursed both his and him, to the fourth generation. Albertus the Emperour not once or twice, but thrice soughte at his handes to be confirmed, and yet was reiected, neither could obtayn, vnlesse he would promise to driue the French king out of his Realme. The factious discorde in *Italye*, betweene the *Guelphes*, and *Gibellines*, whiche the parte of a good Bishop had bene to extinct, so little he helped to quenche the smoke, that he of all other was chiefest firebrande to increase the flame: In so much, that vpon Ashe weadensdaye, when Porchetus an Archbishoppe came and kneeled downe before him to receiue his Ashes, Pope Boniface loking vpon him, and perceyuing that he was one of the Gibellines parte, cast his handfull of Ashes in his eyes saying: *Memento homo quòd Gibellinus es &c* That is, remember man that a *Gebelline* thou arte, and to ashes thou shalte goe. This Pope moreouer ordeined first the Jubiley in *Rome*, in the solemnizing whereof, the first day he shewed himselfe in his *Pontificalibus*, and gaue free remission of sinnes to as manye as came to *Rome* out of all the partes of the world. The seconde day (being arrayed with imperial insignes) he commaunded a naked sworde to be carried before him, and sayde wyth a loude voyce, *Ecce potestatem vtriusque gladij*: That is, loe here the power and authoritie of both the swordes. &c.

A good consideration.

By

By this sayde Pope Boniface, diuerse constitutions extrauagants of his predecessors, were collected togither, with many of his owne newly added thereto, and so made the booke called *Sextus decretalium, &c.* By whome also firste sprang vp pardons and indulgences from *Rome*.

These things thus premised of Boniface the Pope, now will I come to the cause of the strife betwéne him and the French King: concerning which matter, first I finde in the history of *Nicholas Trivet*, that in the yeare of our Lord 1301. the Bishop of *Oppanham*, being accused for a conspiracie against the French King, was brought vp to his Court, and so committed to prison. The Pope hearing this, sendeth worde to the king by his Legate, to set him at libertie. The Frenche king not daring to the contrarie, leeseth the Bishop: but when he had done, he discharged both the Bishoppe and the Legate, commaunding them to auoyde his realme. Whereupon Pope Boniface reuoketh al the graces & priuileges graũted either by him or his predecessours before to ỹ kingdome of Frãce: also, not long after, thundreth out the sentence of his curse against him. And moreouer he citeth al the prelates, al diuines, and lawyers both ciuil & common, to appeare personally before him at *Rome*, at a certaine day, which was the firste of Nouember. Against this citation, the king againe prouideth, and commaundeth by streyght proclamation, that no manner of person should export out of the realme of Fraunce, eyther golde or siluer, or any other maner of ware or Merchandise, vpon forfeyting all their goods, and their bodies at the kings pleasure: prouiding withall, that the wayes and passages were so diligently kept, that none might passe vnsearched. Ouer and besides that, the sayd French king did defeyte the Pope, in giuing and bestowing prebends and benefices, and other ecclesiasticall liuings, otherwayes than stode with the Popes profite. For the which cause, the Pope writeth to the foresayd king, in forme and effect as followeth.

Boniface, Bishop and seruant to Gods seruants, to his vvelbeloued sonne Philip, by the grace of God King of Fraunce, greeting and *Apostolicall blessing.*

BOniface the seruaunt of Gods seruaunts, &c. Feare God, & obserue his commandements. We will thée to vnderstande, that thou arte subiecte to vs, both in spirituall and temporall things, and that no gift of benefices or prebends belongeth vnto thée: and if thou haue the kéeping of any being vacant, that thou reserue the profites of them to the successors: But if thou haste giuen any, we iudge the gifte to be voide, and call backe, howe farre soeuer thou haste gone forwarde. And whosoeuer beléeueth otherwise, we iudge them Heretikes.

Vnto which letter of the Pope, King Philip maketh aunswvere againe in maner and order as followeth, which is thus:

Phillip *by the grace of God King of* Fraunce, *to* Boniface *not in deedes, behauing himselfe for Pope, little friendshippe or none.*

TO Boniface bearing himselfe for chiefe Bishop, little health or none. Let thy foolishnesse know, that in temporall things, we are subiect to no man, & that the giftes of prebendes, & many benefices, made, and to be made by vs, were and shall be good, both in time past, and to come: And that we will defend manfully the possessors of the said benefices: and we thinke them that beléeue or thinke otherwise, fooles and madmen. Giuen at *Paris* this Wednesdaye after Candlemasse. *Anno* 1301.

Thus

¶ Thus muche for Fraunce I haue thoughte ſufficient to expreſſe, althoughe there are more to finde, and common to euerye viewe. And nowe for SCOTLANDE, I will only ſet downe an Oration made by a Scottiſhe Byſhop to the King of Scottes, 373. yeares ſince, in theſe wordes.

HOwe be it ſundrie things preſentely occurreth, which affrayeth me to ſhew ſuch maters as are preiudial to the common wealth (yet moſt noble Prince) when I conſider thy humanitie, fayth, & conſtancie, giuen to nothing more, than defence and welth of thy lieges, I cannot ceaſſe for the action of common libertie, to ſhewe the ſoth. For ſithens the tyrannie is intollerable, which is exerciſed by Kings or Princes deſcending of lineal ſucceſſion to their kinglie heritage: much more is the tyrannie inſufferable, when it is exerciſed on vs by men of vile and obſcure linage. Therfore if the ſundry and manifeſt wrongs done to vs theſe many yéres by-gon, had come by the Popes mind, they were to be ſuffred in ſome maner. But ſithens limers of vile & obſcure linage, which are promoted to benefices for their horrible vices, haue not only interdicted our realme without any cõmiſſion, but haue ſpẽded in their corrupt vices, the money that they gathered in our countrey by the Popes authoritie, for rayſing of armies againſt the Turks, I think their curſed auarice ſhould haue no further place amongſt true people, ſpecially amongſt vs, bicauſe they haue our ſimplicities and mékneſſe in contẽption. Thrée yeares paſſed ye complained the iniuries done by Cardinal Guallo, when he held your realme interdicted, and many of all your Prelates vnder curſſing, bicauſe they woulde not aunſwere him money to ſuſteyne his luſtes. Moreouer, this Guallo was ſo perillous a fountaine of all iniquitie and vice, that howe be it he was ſente to treate concorde betwixt Engliſhmen and Scottes, yet by his auarice he gaue ſuch occaſion of battayle, as both the realmes

(had not their hatred bene the more hastily pacifie and inuaded ech other to their vtter destruction. And sith n these things be apparant, what needeth them to be remembred, to your displesure? Moreouer, after we wer cronerate of Gualo, came in his place another Legate, of no better life but rather worse: For when he had gotten large money for redemption of prisoners, and rayling of newe armies againste the Turkes, he spendeth it all in his insolence, and fayned that it was stolne by theeues and briggens. Therefore sithence we haue experience of so many wicked and heauye damagies done to vs, by these two Legates afore rehearsed, we shal be reputed miscreant foles to admitte the third. For it is not to be beleeued, that this newe Legate shal be of better conditions than his fellowes were before. And if anye man shal demaunde me what is to be done in this matter, I say, neyther this Legate, nor yet any other Legate in time comming, shoulde be receyued within this realme, bycause the same is heriot and wasted of money by their continuall exactions. If any of you haue superfluous money, you maye rather dispose it to poore folke, than to such corrupted vse of vicious Legats. Finally, these wordes are so approued by ỹ counsell, that this Legate was not admitted, to come within the realme of Scotlande.

King Alexander the thirde woulde not receiue the Legate of Pope Clement the fourth within his realme, but commaunded to shew his message on the borders. He would not receiue certaine statutes made by him in his voyage, right profitable for the gouernance of the Scots, to whome king Alexander aunswered, The Scots would not receiue any statutes but such as were commaunded by the generall counsell. For aye the more precepts sayde he be giuen, the more transgressors be founde. *Anno.* 1271.

Thus

Thus in what estimation the Scottes (this long agoe) held the Pope and his Legates, this short Oration sufficiently sheweth. And nowe of Englande.

IN the. xvij. yeare of the raigne of King Edwarde the first, in a certaine declaration made against Pope Boniface the eyght, by a singular learned man, these wordes amongst other were vttered. I propounde also (saith he) that ỳ said Boniface is wrapt in infinite manifest heynous sinnes: his mouth is full of cursing: his fete and steppes are swifte to shedde blond: he vtterly teareth in peces the Churches which he ought to cherish, wasting wickedlie the goodes of the powre, and making much of wicked men that giue hym rewards, persecuting the righteous, and among the people, not gathering, but scattering, bringing in new sectes of destruction that haue not bin heard of, blaspheming the way of truth, and by robberie, thinking himselfe equall to the Lorde Jesus Christe, which is blessed for euer. And beyng most couetous, thirsteth for golde, coueteth golde, and by some deuise, getteth golde of euery people, and vtterly not regarding the worshipping of God, with feyned wordes, sometime by flattering, sometimes by threatning, sometimes by false teaching, and all to get money withall, hee maketh merchandise of vs all, enuying all things but hys owne, louing no man, nourishing warre, persecuting and hating the peace of his Subiectes. He is rooted in all vnspeakeable sinnes, a contrarie and strike againste all the wayes and doctrines of the Lord. He is truly the abhomination of the people, whiche Daniell the Lords Prophete described. Therefore I answere, that lawes, weapons, and all the Elements ought to arise againste him, whiche thus ouerthroweth the state of the Churche, for whose sinnes,

God plagueth the whole worlde. And finallye, nothing remayneth to him being so vnsatiable, to satisfie him withall, but onely the vnsatiable mouth of Hell, and the fire whiche cannot be quenched, continuing for euer. And thus (gentle Reader) saying as Pasquillus sayd:

Roma vale, vidi, satis est vidisse: reuertar.
Quum leno, aut meretrix, scurra, cinædus ero.

Which may be thus Englished:

Oh *Rome* farewell, the sights I see suffize: Ile backe again.
But whē I wil be baud, or whore, or scolde, thine am I then.

I take my leaue of thée, and of all these auntient matters, and pray thée to holde the same opinion of *Rome*, whiche Fryer Mantuan, a Poet of later time helde, and properly vttered in these two verses following, viz.

Si quid Roma dabit, nugas dabit, accipit aurum,
Verba dat. Heu Roma nunc sola pecunia regnat.

In English thus:

If *Rome* yeeld aught, they are but toyes, she taketh glistring (golde
For words: alas, *Rome* nowe by coyne, hir royall raigne doth (hold.

And amongst those gifts of *Rome*, I will for thy farewell yéeld thée one more of the Popes benefits, which perchance may pleasure thée, if thou neuer vse it. It is forsooth a medicine to staunch bloud by words. And I wil tell thée howe thou shalt come best cheap by it: but first to ỹ wordes, whiche are these: *Longius miles perforauit Lancea ✠ latus Christi, & continuo ✠ exiuit sanguis redemptionis ✠ et aqua baptismatis ✠ In nomine Domini cessat sanguis iste ✠ In nomine spiritus sancti amen ✠* and after say S. Iohns Gospell: *In principio erat verbum, & verbum erat apud Deum, & Deus erat verbum &c.* and this wil suffize, so thou do it in order, wherein I wil tel thée thy readiest & beste cheape waye, bycause I sée thou arte affected.

Turne

Turne backe againe to the place in this booke, where the Popes wares are described, and vnder the number of 10. thou shalte finde an. *Agnus Dei* which is hollow, that must be bought (get it as good cheape as thou canst, for I wil haue nothing for my counsell) then muste thou gette written in fine parchment or paper by the hande of some deuout religious man, the Gospell of S. John, and ỳ charme aforesaide, but take heede that he be well contented for his labour, or else it auaileth not. This writing muste he put into the *Agnus Dei*, and close it vp againe, and weare it about thy necke by a string of purple or crymson silke: and so soone as thy nose bleedeth, clap it to the Gospell, and then if it bleede, trust me no more. *Vale.*

Conclusio.

We see the bird ful braue abroad, and free from euery ill,
Is brought to baine through Fowlers fraude by sweete recording quill:
The hony harlots sugred speach so snares the minde of man,
As wisest wits, in wanions webbe, is tangled now and than.
But beaten fishe can safely swimme, and by a piercing looke
Forsee the fraud of fishers arte, and shunne both bayte & hooke.
So he that stirs his beaten barke, by compasse, carde, and skill,
At laste obtaines his wished porte, & holds himself harmelesse stil.
No fish nor fowle by craft nor skill, nor youth by female fraudes
Haue bin deceiude, as al the world hath bin by Romish gaudes.
An apple or an egge, may call a child to Butchers boule,
The Pope by baggage, beads, and buls, hath bitte many a soule,
His blysseyngs eeke haue made vs blyth, who hath not heard his curse,
His buzzing bees haue bleard our eies, whiles sailliod fild their purse.
What Diuel bewitched worldly wits, ỳ none estate could scape,
But gaue their goodes (as if it were) for mowing of an ape.
Nay worse, for happy had we bin, if none but coine were lost:
We left our God and followed Baal, & bought ỳ Diuel with cost.
Shake off therefore this costly course, and beaten nowe beware,
Of fisher, fowler, foxe or Diuell, the Pope hath craftiest snare.
Forsee therefore in time, his Charibdes and his Scill,
The compasse of the worde of God auoydes the daungers ill:
And brings thy beaten barke, from stormes to port in perfect rest,
Where through the blood of Iesus Christ, his saincts for aye are blest.
To which, when ỳ our noble Q. hath vnde the age of Noe
And beaten & quite conquered Baal: God set her soule with ioy.
And graunt eche subiect still to see, that vnder Christ in earth,
For England is no supreame head, but Queene Elizabeth.
And loyaltie and loue in al, confound her foes, and then
Shall Babilon be ouerthrowen: whiche graunt oh God. Amen.

FINIS. B.G.

Alia Concluſio.

THe wādring wight that ſuccour ſeekes in dāgers deep diſtreſſe,
As *Hecuba* when greedy *Greekes* did ranſackt *Troy* poſſeſſe,
Is fayne to try ſuch foraigne friends, as league of former loue
Yeeldes cauſe to truſt, but fortune lends, to glad, & ſpoiles to proue,
For in the end yong *Polidore*, King *Priams* ſonne was ſlayne
By fathers friende, wo worth therefore the loue that lokes for gayne.
Then *England* ſeeke thy Prince t'obey, and aske no foraigne ayde,
Shake off in time the ſhauelings ſway, whome truth hath nowe be-(wrayd,
The Qu. by nature, law, & right, vpholds hir royal crowne,
Whoſe grace & mercy mixt with might, hath won ſo large renowne
That Subiects true do deeme them ſure, that foes are forſt to quake,
Change Bulles for blyſſe, from doctrine pure, run not to *Lerna* lake.

FINIS. q *B.G.*